The Pastors Advocate.

697.c.31
4

Together with
The Peoples MONITOR.

Also of private mens Preaching.

The second Edition much enlarged.

By *R. Junius*, Gent.

Adde this as an Appendix *to* Gods goodnesse *and* Englands Unthankfulnesse.

Imprimatur,
Tho. Gataker.

SECT. I.

AS in a *Vine*, what is taken away by pruning from the *branches*, is added unto the *fruit*: so speech, saith *Plutarch*, is made more piercing, by taking away that which is superfluous. And *Seneca* affirms, that instructions pointed with delight, pierce the more sharply, and stick the more stedfastly. For which reasons, in speaking of this insuing Subject, I will onely present my Reader with some loose *tales*, filed upon a string; or a few *skeins* of fine *Silk*, close wound up in *bottoms*; which perhaps with a good *needle*, I could have flourished into a far larger Work.

Nor need it offend any, that I more respect the weight and benefit of the *matter*, then the *order* of handling: Much *Gold* for a little *Oare*: Words and matter close and sweetly couched, was not wont to be meaner, but better esteemed.

There is a horrid sin spread all over this *Nation*, and lyes lurking in the hearts of almost who not? which hath not a second like it; either to *hinder* the *blessings*, or *draw down* the *curses* and *judgments of God* upon the whole *Land*. And yet men are so far from thinking it a sin, that many (possest with a new start-up *white devil*) think it a vertue. Namely to

 contemn;

contemn, rob and perſecute the *Miniſters* of the *Goſpel*: who above all other men ſhould be honoured, reſpected, and rewarded. Of this in a few *Notions, Aphoriſmes*, or *Concluſions*. Onely I wiſh thoſe whom it ſhall concern would hearken unto me, as they would have *God* another day hearken unto them.

§. 2. *Miniſters* are our *Paſtors*, to feed us that depend upon them, *Epheſ.*4.11. They are *Gods Husbandmen*; to Till his *Ground*, and Sow his *Seed*, 1 Cor.3.9. They are *Watchmen*; appointed by *God* to give us warning of inſuing danger, Ezek.3.17. They are *Diſpenſers* of the myſteries of the *Goſpel*, and deliver to us nothing but what they receive from *God*, 1 *Cor.*4.1. They are the *Stewards* of *Gods houſe*; to give every man his portion of meat, in due ſeaſon, *Luke* 12.42. They are the *light of the world*, and not onely ſhine forth by a holy *life*, but inlighten us alſo by their heavenly *doctrine*, *Matth.*5:14. They are *the ſalt of the earth*; to ſeaſon us with wholſome inſtruction and exhortation, *Matth.*5.13. They are *Maſter-builders*; to edifie us the *Houſe of God*, and body of *Chriſt*, 1 *Cor.*3.10. They are our *Captains*; to *fight Gods battels* againſt our ſpiritual enemies: and our *Leaders*, to inſtruct us in the *ſpiritual Warfare*, 2 *Cor.*9.3,4. They are *Gods Embaſſadors*; to declare his meſſage to us, *Epheſ.*6.20. They are *Coworkers together with God*, in converting and ſaving our ſoules, 2 *Cor.*6.1. 1 *Cor.*3.9. And ſhould not theſe be honoured, reſpected, and rewarded? Yea how can that man have any intereſt in *Chriſts blood*, who is not forced with admiration to ſay; *How beautifull are the feet of them that preach the Goſpel of peace, bring glad tydings of good things, and publiſh ſalvation?* Rom.10.15. Iſa.52.7. S. *Pauls* words are, *Let them that labour in the word and doctrine, if they rule well, be accounted worthy of double honour*, 1 Tim.5.17.

If men did but conſider, that they cannot be *nouriſhed* unto eternal life, but by the *milk* of the *Word*; they would rather deſire their *bodies* might be without *ſoules*, then their *Churches* without *Preachers*: And the *devil* that *roaring Lyon*, is more afraid of ſuch a ſilly *Cock* (a poor *faithful Miniſter*) then all the other *great Beaſts*. Yet I tremble to think how little they are regarded.

Yea many are not afraid to ſay, they can learn more good at *a Play*, then at *a Sermon*: (which is a blaſphemy, able to *rot* out the *tongue* of a *Chriſtian*,) and theſe rather then go to *Gods worſhip* at *Jeruſalem*, will content themſelves with *a Calf at home*. But ſee what cauſe they have, to value both the *Goſpel*; and the *publiſhers* of it.

All men by nature are *dead in ſinnes, and treſpaſſes*: and therefore is *the Goſpel preached unto the dead, that they might be condemned according to men in the fleſh; but might live according to God in the Spirit*. As *Peter* ſpeaks 1 *Pet.*4.6. which makes the *Angel* ſay to *Cornelius*, *Send to Joppa, and call for Simon whoſe ſirname is Peter: who ſhall tell thee words, whereby thou, and all thy houſe ſhall be ſaved, Acts* 11.13,14. Whence *David* ſaith, *One thing have I deſired of the Lord, that I will require; even that I may dwell in the houſe of the Lord, all the dayes of my life, to behold the beauty of the Lord*

and

and to viſite his holy Temple, Pſal. 27.4. & 84. 1. to 11. And good reaſon, for to his taſte (and conſequently to all that have *Davids* ſpirit,) *the Word of God was ſweeter, then honey to his mouth*, Pſal. 119. 103. & 19. 10. And in his judgment, *more to be deſired then thouſands of gold, and ſilver*, Pſal. 19. 10. & 119. 72, 127. And ſuch likewiſe was wiſe *Solomons* eſteem of it, *Prov.* 8. 10. Yea he *preferred it before Rubies, thinking nothing worthy to be compared to it*, verſ. 11. 18, 19. yea even *Alexander an Heathen*, thought himſelf no leſſe bound to *Ariſtotle* his *Maſter*; (of whom he learned *Philoſophy* onely) then to his *Father*: for as of the one he received *to live*, ſo of the other he learned *to live well*: So that there is a ſtrange difference in their diſpoſitions. But what's the reaſon? for the *good Word of God*, is ſtill the ſame.

The reaſon is this: The former are like *Satyres*, or wild men, who nothing differ from *Beaſts*, but in *ſhape*. Yea ſaith the *Prophet*; *the Oxe knowes his owner, and the Aſſe his maſters Crib*; *but Iſrael* (that is, the carnally minded of them) *hath not known, my people have not underſtood*. Iſay 1. 3. So that they are more bruti ſh then *Beaſts*. Nor do they once care for that *knowledge*, which is *ſpiritual, experimental*, and *ſaving*: but are even *affectedly blind*. Whence the *Prophet Eſay* is peremptory. *It is a people of no underſtanding*: *therefore he that made them, ſhall not have compaſſion upon them*; *and he that formed them, ſhall have no mercy upon them, Iſay* 27.11. As they regard *God*, his *Word* and *Meſſengers*: even ſo they ſhall be regarded. And as they chuſe to ſerve *Satan*, and not *God* in *this life*: ſo *Satan*, and not *God*, ſhall pay them their *wages in the next*.

§. 3. The *twelve heads of Iſrael*, as Reverend and Judicious Doctor *Hall* thinks, would never have written their names in their *Rods* ſo willingly, but in hope they might be choſen to the dignity of the *Prieſthood*. If they, all the *Princes*, had not thought it an high honour, been ambitious of the preferment; they had never ſo much envied the *Office of Aaron*. What then ſhall we think of this change? Is the *Evangelical Miniſtration* of leſſe worth then the *Levitical*? Whiles the *Teſtament* is better, is the ſervice worſe? How is it that the great think themſelves too good for this imployment? How is it that under the *Goſpel*, men are diſparaged with that which honoured them under the *Law*? that their ambition and our ſcorn ſhould meet in one ſubject.

In *Jeroboams* time, *the loweſt of the people were made Prieſts*, (whom they reſemble that make *Tradeſmen* their *Miniſters*) And now *Prieſts* are made the loweſt of the *people*! In all things the *Miniſter* is held the meaneſt of the Pariſh, till it comes to any *Tax* or *Payment*, and then they will honour him ſo far, as to rank him with an *Alderman*. And what is the iſſue? they that would ſtudy *Divinity* above all *other Arts*; when they look upon the contempt, beggery, and vexation that the *Miniſtry* undergo, turn to *Law*, *Phyſick*, *Trades*, or any thing, rather then they will enter into this contemptible Calling.

But O the fordidneſſe of ſuch! who think the term *Miniſter* contemptible;

ptible; when even *Chriſt* himſelf, who muſt ſave them, if ever they be ſaved, calls himſelf a *Miniſter*, Matth.20.28. But let them mock on, like thoſe ill-bred *children* to the *Prophet*, 2 King.2.23,24. *Iſaac* ſhall be Heir, when *Iſhmael* ſhall be turned out of doors. For as, *He that deſpiſeth the poor*, (either in eſtate, or impotency of mind or body) *deſpiſeth God that made him*, Prov.17.5. ſo he that deſpiſeth a man for being a *Miniſter*, or for the *graces of God* appearing in him, deſpiſeth, and almoſt deſpighteth *Chriſt* himſelf, and the very *Spirit of God* which made him ſo, *Luke* 10.16. *Exod.16.7,8. Matth.11.6.*

§. 4. But ſecondly, they not only *ſlight their Function*, but they *rob them of their maintenance*: and that two waies: Firſt, Their *Patrons* (Sacrilegious and Atheiſtical *Impropriators*) rob them, perhaps of three parts of their livelihood, in carrying away the principal *Tythes*, for they have no more right thereunto, then to the Cloak on my back. Nor is this all; for many a curſed *Patron*, and pattern of *Atheiſme*, holds a *Benefice* vacant in his hands, till he hath ſounded many Chapmen, with a Who gives more? And then if *Balaams Aſſe* can but dung him *ſilver* enough, he will ſell him all the ſoules in the Pariſh. For he looks more to the *gifts of the hand*, then to the *gifts of the heart*; and had rather loſe his inheritance in *Heaven*, then let *Chriſt* have his inheritance on *Earth*.

I need not tell you, that when *Judas* is the *Patron*, *Simon Magus* muſt be the *Prieſt*: Or if the *Patron* be a *Formaliſt*, or *Good fellow*, ſo muſt his *Chaplain* be. If the *Chaplain* be *Papiſtical*, or *Atheiſtical*, his *Clark* muſt be ſo too: At leaſt if the *Miniſter* be conformable and *Learned*, it matters not though he be *lewd*. But let me give you this hint, That *Judas* with his *Quid vos dabitis mihi* on the one ſide, and *Simon Magus* with his *Quid ego tibi dabo* on the other ſide, make wicked bargains together. That ſuch *Patrons* as for lucre betray *Chriſts flocks* into the hands of *Jeroboams Prieſts*, make as good bargains as *Judas* did, in *ſelling his Maſter to the high Prieſts for thirty pieces of ſilver*. Indeed one would think that *Judas his halter* ſhould make them afraid of *Judas his queſtion*: Or that all ſuch *Patrons* and *Prieſts*, ſhould be whipt out of *Gods houſe*, which were happy for the whole *Nation*, though it were by far too ſmall a puniſhment. For certainly, if the *buyers* and *ſellers in the Temple*, deſerved *whipping*, the buyers and ſellers of the *Temple* deſerve *hanging*, or worſe: As who knowes whether they therefore ſcape correction here, that they may have the greater damnation hereafter?

True, while they are *drunk with avarice*, and *out of their wits* with an ignorant *partiality*, they will maintain, and would fain perſwade their conſciences to think, that they have a right to the *Churches maintenance*. They gave good money for it, or they had it from their *Anceſtors*, and they take but what the *Law* allows, that is, what their *law*, not what the *Goſpel* allows, or the *ancient Lawes of this Land*: and yet they hope not to be ſaved by the *Law* but by the *Goſpel*. And let me but appeal, as *Biſhop Groſtead* did, from *Pope Adrian* private; to *Pope Adrian* publick, and not intereſted in the cauſe: Or as another, from his Paſſion as *Clement*, to his

his Holineſſe as *Peter*; even from them drunk, unto them come to themſelves, (which will be at leaſt upon their *death beds*, or in hell) they will ſee it to be a curſed *ſacriledge, the worſt of all theſts or murthers*; and that it were far better for *Chriſt* to have his inheritance in his own hands, then to ſtand to their courteſies, who had rather there were no *Goſpel*, nor *Preacher* in the *world*, then that their *Heir* ſhould want a *Parſonage*. But now, the *melody* of gain whiſtles out the *eye of conſcience*; ſo they laviſh it out on their luſts. As how often doth the *Impropriator*, ſome upſtart Gallant, newly come to age, wear a *Church upon his back*, and the *Bells at his heels* gingling? while the *Miniſter* whom he robs, is forced to go in a threedbare Coat, and the poor *Flock* are ſtarved in the Country. So that the *father* moſt unjuſtly, with the ſpoils of *Chriſt*, purchaſeth *fields of blood*, that the *ſon* may *Belteſhazzar* like, *drink carowſes in the bowles of the Temple*. But what is the iſſue? They that *ſwallow Churches* (like *dogs* that *eat knotgraſſe*) never thrive after it. Yea *Church livings* have been more unfortunate to the *Gentry of England*, then was the *Gold of Tholoſſa* to the *followers of Scipio*.

§. 5. Again Secondly, As the *Miniſter* is *rob'd* by his *Patron*, ſo he is *gulled* by his *people*; who if they can avoid it, will pay him nothing: or if there be no remedy, will give him the *worſt of their younglings*, and that by *the halves*. The people in *Moſes* time *brought ſo much treaſury, and ſo many gifts to the building of Gods Tabernacle*, that the *Prieſts* were fain to *bid them ceaſe Exod.* 36. 5, 6, 7. but men are now ſo ſparing of their pains and coſt, that they think that very time miſpent which is imployed in the ſervice of *God*, and that money ill beſtowed, which is given to the maintenance of his *Miniſters*. They uſe *Preachers*, in caſe they like them, as *Carriers* do their *horſes*, who lay *heavy burthens* upon their *backs* and then hang *Bells at their ears* to make them muſick: or rather, as *Gentlemen* uſe *poſt horſes*; whom they *ſpur* till they are *ſpent*, and then a *freſh* is called for. Mean while they ſit ſtill, and think to go to *Heaven* by giving them the hearing which commonly is all they give them.

It is *Satans* policy, that they that maintain the Truth, ſhould not have to maintain themſelves. And it is the pride of this *ſacrilegious Age*, that the *Miniſter* be alwaies the pooreſt in the *Pariſh*. They empty their *Books*, they empty their *veins*, they empty their *brains*, but they muſt feed upon *Turnips*, and leave their *poſterity beggers*. Perhaps they will give a *Miniſter* great thanks, and if he be a witty man that tickles their ears, and pleaſeth their ſenſe; they will extol him to the *skyes*. But men cannot *Camelion* like, live by the ayre of thanks, or feed ever the fatter for others praiſes. *Nehemiah* complained, that in his time, the *Levites* for want of maintenance, were fain to leave the *Temple*, and follow the *plow*, Nehem. 13. 10. And *Luther* of his Age; that this was the cauſe, why the unconſcionable of the *Clergy* beat their brains, and ſet their *wits* upon the *tenters* to invent ſuch tricks of ſuperſtition, as might be advantagious to them, *prayer for the dead, indulgences*, &c. For, ſaith he, when the *covetouſneſſe of the Prieſts*, and the *ignorance of the people* joyned together; then they invented *Pur-*

gatory, Maſſes, Prayer for the dead, works of Supererrogation, ſelling of Pardons, and all their other trinkets. For if they had not held our forefathers in ignorance, keeping them from the *Word*, they would never have been *Papiſts*. But when they caſt a miſt before the eyes of all the People, then the *blinde fell into that ditch*, which doth contain ſo many *groſſe corruptions*. And you cannot but obſerve, that they are *Coffer Doctrines*, that *Rome* is moſt *violent* to juſtifie. *Maſſes*, which bring in *maſſes of wealth*; *praying for the dead*, which is a trick to *prey upon the living*: and ſo of ſelling *Pardons*, &c. Yea what is the reaſon they *forbid marriage*, and commend *vowes of chaſtity?* but that they may with the more colour allow of *Stews*, and have *large fees* out of *Harlots hiers*.

All which miſcarriages, even of the *Antichriſtian Prieſts*, had been prevented, if the *people* would have afforded them, either plentiful, or indeed ſufficient maintenance. *Learning* would have more plentiful allowance, then other *petty employments*, or elſe it is in danger to be miſchievous. For, if you obſerve it, where wit and poverty meet, they ſeldom make up an honeſt man. As what was the reaſon, that ſo many *ſerpentine Preachers* of the *Prelatical faction*, were ſo eagerly driving towards *Popery*, untill their *mouthes* were *gag'd*, their *arms ſhortned*, and their *hornes broken* by the *Parliament?* but becauſe *Popery* is a trade, whereby they might become exceeding rich: yea their fingers itcht, and their teeth watered after thoſe great revenues that are conferred upon the *Popiſh Clergy*; and which their covetouſneſſe and craft hath gained them. O that they had had no ſuch inducement! or that (ſince they have ſhewn themſelves ſo mercenary, and unfaithfull to him that put them in truſt,) they were all ſo ſerved. The *Biſhops* for their own ends brought them into the *Church*, the *Lord* of his mercy caſt them out, I mean all, as he hath already done ſome, that they may never return again: for if theſe *Antichriſtian Preachers* be ſuffered, its impoſſible that ever the *Church*, *or mens lives* ſhould be *reformed*. Well may they obſtruct and hinder all that tends thereto.

Yet nevertheleſſe, againſt reaſon, and all this experience, even in theſe dayes of Goſpel-light, and ſo much means of Grace, they hold it as an *Axiome*; That to keep *Miniſters* poor, is the onely way to make them ſtudy. Therefore they muſt be *dieted like Horſes for a Race, not pampered*. A *fat Bird*, ſay they, will not *ſing*; a *fat Dog* cannot *hunt*.

§. 6. Men will have a care, that *Miniſters* ſhall not be both wealthy and faithfull: rich and not true; or true and not rich; both together were a miracle. Whiles we had *leaden Prieſts*, we pay'd *golden Tythes*: and were then perſwaded, that *blaſphemy* and *drunkenneſſe* were *tollerable* ſins in reſpect of *ſacriledge*. But now, thoſe that in our conſciences teach us the true way to bleſſedneſſe, we think unworthy the worſt of what we have. To advance *ſuperſtitious fopperies*, the *ignorant* and *ſuperſtitious* think nothing too much. Wicked *Athalia and her children, brake up the houſe of God, and all the things that were dedicated for his ſervice, they beſtowed upon Baalim*, 2 Chron. 24. 7. *Gods Prophets were glad of bread and water*,

water, whiles *Jezabels four hundred trencher-Chaplains*, were fed as daintily as the *King* himſelf. Should we have *ſuperſtitious* and *idolatrous Prieſts* (as in *Rome* and *Italy*,) that more aym at the *Churches goods*, then the *Churches good*: at their *own benefit* more then the *peoples profit*, it were eaſie for them, to *purchaſe* both mens *praiſes* and *purſes*: whereas every penny they part with, to a *faithful* and *painful Paſtor*, is drawn from them, as ſo many drops of bloud from the heart. As O the difference between theſe *Sunſhine dayes of the Goſpel*, and the *darkneſſe of our Forefathers times*: when even the comfortable uſe of the very *Bible* was interdicted them, the *known language* concealed, and they *bound with a Curſe* not to read it. As it fares at this preſent in other places: for there is not to be found in any family in *Spain*, the *Bible* in their known language; bleſſed be *God* for our plenty. The *Pontificians*, inſtead of *claſpes*, hang *padlocks* on the *Bible*; that they may uncenſured, *walk after their own luſts*; that thoſe luſts might be lawes, and thoſe lawes guide the lives of the people. As reſembling *Theeves*, who put out all the *light*: that in the *dark* they may more ſecretly *ranſack the houſe*.

We read *Matth.*13.25. That *while men ſlept, the Enemy came and ſowed tares*. Let the *Preachers* but ſleep a little; how quickly will *Satan* caſt in the *ſeed of errours*. Let *Moſes* be nonreſident *fourty dayes*; though he went to fetch the *Law*: yet in this while *Iſrael* hath calved an *Idol*. There is nothing more eaſie, then to decline, if *Chriſt ſet* not *watchmen* over us, *to put us alwayes in remembrance*, 2 *Pet.*1.12,13,15. Needs muſt the *City* be in *danger*; where the *Alarum bell rings not*.

But bleſſed be *God*, we have faithful *Paſtors* in moſt *Pariſhes*; and the *Bible* lies open in our *Churches*, in our *windowes*; *God* grant we ſhut it not to our own ſouls. Which is mightily to be feared, if we cannot be at the leaſt coſt for our *Religion*: if we can be content, to do *God* chargeleſſe ſervice.

True, theſe men, I mean *Proteſtants at large*; are as indifferent as *Doctor Kitching*; Who being *Abbot*, was firſt the *Popes* ſworn ſervant, then an half Papiſt, *King Henry* having caſt off the *Pope*, a *Proteſtant* under *Edward the ſixth*, a down right *Papiſt* with *Queen Mary*, and a *Parliament Proteſtant* again, when he took the *Oath of Supremacy* under *Queen Elizabeth*. For let them hear of a change in Religion, it ſhall never a whit trouble them: what cares a ſtupified Worldling, for the removal of our *Candleſtick*? What is it to him if the Superſtition, and blindneſſe of *Popery* did overſhadow the land, and turn day into night? it is nothing to him, if he can but ſee to get money. *Light* or *Darkneſſe*, *Scripture* or *tradition*, the *King* or the *Pope*, *Chriſt* or *Antichriſt*; are all one to him: to *hear a Sermon*, or *ſee a Maſſe*; he likes them both alike.

It was gain that made *Diana* ſo great, and *Demetrius* to *roar* and make ſuch a tumultuous ſtir for her. Its far otherwiſe with our *Miniſters*; they beat their *brains*, and ſpend their *ſpirits*, pour out their *prayers*, plot and contrive all they can to ſave our poor *ſoules*: which being our caſe, what cauſe have we to fear the removal of our *Candleſtick*? and that *God* ſhould leave

leave us in the dark, ſince we love *darkneſſe* more then *light*: And to take away our faithful *Miniſters* from us, when we ſo ill intreat them, and ſo unworthily reward them. If we preſume to *coſen God*, *to purloyn the maintenance of his Miniſters*, is not this to point *God* the way to plague us? and to ſend upon us *a famine of preaching*, who have brought *a famine upon the Preachers?* Is it not juſt with *God*, to take away the *lamp* from that *Nation*, which hath taken away the *holy oyl* that ſhould *maintain* it? And *Lord* I fear that *England* ſhall want the *Goſpel*, when the *Barbarians* receive it: becauſe *England* had the *Goſpel*, and would not give a penny (more then forc't unto) to keep it.

And this (whatever carnal hearts conceive of it,) were *a greater judgment, then the loſſe of the Sun* out of the *firmament*. *Behold the dayes come, ſaith the Lord God; that I will ſend a Famine in the Land: Not a famine of bread, nor a thirſt for water; but of hearing of the Word of the Lord*, Amos 8, 11. Now a famine of bread is a ſore plague, when a woful *Mother*, *for her ſelf and ſon*, is *dreſſing their laſt proviſion*. The extremity harder, when *Mothers by turns eat up their own children*, as it fell out, 1 *King*. 17. 12, 2 *King*. 6. 28. But this was nothing to *a dearth of the Word*. Even *Seneca* an *Heathen could ſay*, *It is better not to be, then not to know. Better unborn then untaught*. Which if true of *humane knowledge*, how much more of the *divine* and *ſupernatural knowledge* of the *Goſpel?* For *This is life eternal, to know the onely true God, and Jeſus Chriſt whom he hath ſent*, Joh. 17. 3. And look to it my Brethren, leſt you rob your ſelves and your poſterity to the worlds end, of injoying this *matchleſſe mercy*, this *unparalel'd pearl*.

You indeed ſet a low price upon it, and thereafter deal with the publiſhers of it: but O what large bribes would *Satan* give to have ſuch men hold their peace, if they were of ſome *great Lawyers* mind? Yea I dare ſay, his ſervant the *Pope* would give them *more to be ſilent*, then you will willingly give them for all their *pains in Preaching*.

§. 7. *Magiſtrates* are the *Arms* of the *World*, *Counſellors* the *Brains*, *Lawyers* the *Tongues*, the *Rich* the *Stomacks*, the *Poor* the *Backs*, *Merchants* the *Feet*, *Officers* the *Hands*, and *Divines* the *Hearts*. *God* made thee, thy *Preacher* (as a *coworker together with God*) ſaves thee. Where is another equivalent to *God* and his *Ambaſſadour?* And yet as if *God* and his *Miniſter* had nothing to do with us, and nothing had done for us; there is none whom we ſo boldly defraud. Our beſt things ſhould not be too dear for the *Lord*, whoſe both they and our ſelves are. And thoſe that fight for our ſoules, againſt *ſpiritual powers*, may challenge maintenance from us, and it is a ſhameful unthankfulneſſe to deny it. Nor do *Miniſters* more take pains then they pray for us. They *beg* and *dig*, and *dig* and *beg*, as that good *Vine-dreſſer* did, whoſe *Mattock* kept off the Maſters *Ax*, Luke 13. 8, 9. Beſides, he can never be truly *thankful to God*, who is *unthankfull to the means*, by whom *God* doth him good.

When *Abraham* had *vanquiſhed the five Kings*, and delivered *Lot* and his

his family; *the King of Salem met him with bread and wine.* But we reward our *Champions*, that *ſtand in the gap* to defend us, as the *Jewes* did *Chriſt*, they give us *wine*, and we return them *vinegar.* For either we traduce, and ſpeak evil of them, as *Abſalom* did of his own *father*, 2 Sam. 15. 3. Or we unjuſtly accuſe them, to get away their Livings, as *falſe Ziba* did *honeſt Mephiboſheth.* Or like *Mules*, we *ſuck their milk*, and then *kick them with our heeles*, which is to outdo miſchief it ſelf. Yea ſometimes it fares with them, as it did with the *two milch Kine* that carried the *Ark of God* back from the *Philiſtines* to *Bethſhemeſh*, that were for their labour burnt in ſacrifice, as ſoon as they had done that good office, 1 *Sam.* 6. 14.

But fare they well or ill, they go on in diſcharge of their duty, which proves them to be like the *Apoſtles of Chriſt*, who *though they were beaten for Preaching in the Name of Jeſus, yet ceaſed they not to teach and preach the Goſpel*, and to win all they could, *Act.* 5. 42. They are content to be loſers themſelves; ſo they may ſave others, and win them to *God.* And what the *Apoſtle* ſpeaks, 1 *Cor.* 9. *Though I be free from all men, yet have I made my ſelf ſervant unto all, that I may win the more*, verſ. 19. *I will moſt gladly beſtow, and will be beſtowed for your ſoules: though the more I love you, the leſſe I am loved*, 2 Cor. 12. 15. the ſame may they ſay. Indeed ſome there are, that prefer a puffe of fame, before a ſolid weight of glory. Others that are like an unconſcionable *Hoſtler*; who not onely *robs the dumb creature* of that which is due unto him, but ſo *charmeth his mouth* by a trick he hath; that he cannot reliſh any other meat, be it never ſo good, and wholſome a long time after. Or perhaps he does as if a *Nurſe* ſhould for *wages*, take *Children* to nurſe: and inſtead of offering them the *breaſt to nouriſh them*, give them *poyſon to diſpatch them.* Or as if a *Phyſitian*, ſhould take charge of a *ſick Patient*: and inſtead of giving him proper *Phyſick*, deliver him *poyſon*: for ſuch there are to my knowledge; who preach like the *Serpent* once to *Eve*, *Gen.* 3. 4, 5. Or as *Corah, and his confederates* to *Iſrael*, *Numb.* 16. 3. Or as thoſe *four hundred falſe prophets did* to *Ahab*, 2 Chro. 18. 11. who whenſoever they hear the *Bell tole* for a wicked man; may juſtly cry out, there is *a ſoul going to Hell, whoſe blood will be required at my hands*; becauſe I was not faithfull, but inſtead of *diſcovering*, and *rebuking* for *ſinne*; I *flattered ſinne*, and *flouted holineſſe.*

Such *Preachers* there are I ſay, that will ſquare out their *poſitions*, according to their peoples *diſpoſitions*, as not daring to ſpeak to the full extent of their *conſciences*, for fear leſt by diſpleaſing their *Auditory*, they ſhould loſe their *ſalary.* Nor dare they reprove great mens particular ſins, becauſe ſuch an *attempt* would bring them into *contempt.* But how unlike are ſuch Meſſengers to *Eliah*, in his perſonal dealing with *Ahab?* to *Eliſha*, about *Jehoram?* *Jeremiah*, with *Paſhur?* *Amos*, with *Amaziah?* *John Baptiſt*, with *Herod?* our *Saviour*, with the *Scribes* and *Phariſees?* *Steven*, with the *high Prieſts* and *Elders?* yea S. *Paul* with *Peter* his fellow

fellow *Apoſtle*, and with *Elymas the Sorcerer*, moſt of them mighty and potent?

And moſt pitiful is the caſe of ſuch a people, whoſe ſins are ſo connived at, except *conſcience* makes a ſupply, which were extraordinary. Indeed if that be awake it will fear no man, but *dares check a Magiſtrate, controle a Prince*. And admit it may ſometimes ſlumber (as no *woman* is alwaies *ſcolding*) yet when it awakes, it will ſpeak, and ſpeak home.

But I ſpeak not of thoſe *trencher Chaplains*, who out of coveteouſneſſe and for want of courage, betray the truth; who are more careful for their own profit and quiet, then of the *peoples good*, or *Gods glory*: for theſe were never ſent of *God*, and it's meet their *wages* ſhould be according to their *work*: and yet I would rather erre in giving a *Wolf* his due (if he be appointed my Paſtor) then in the leaſt detain from a *faithfull Shepherd* what of right belongs to him.

But I tell you of ſuch as fear *God*, and are of his ſending, who think it *better to loſe mens favours then their ſoules*, and will be ſure to diſcharge their conſciences from the burthen of any ones blood. As *Gods glory* will make a good man *ſpeak*, even when terrour it ſelf hath commanded *ſilence*.

A conſcionable *Miniſter* reſembles *David*, who would venture on a *Bear*, rather then loſe a *Lamb*: and *Jacob*, who would endure *heat by day*, and *froſt by night*, rather then neglect his *flocks*. And *Moſes*, who would fight with odds, rather then the *Cattel* ſhould *periſh with thirſt*. Only a *Balaam* wants this mercy.

And what though men remain obſtinate for a time? When wood is green, it will not preſently burn, yet if it be long blown, it will take fire, and flame at length. Or admit the worſt, yet he will not be ſilent. *Good meat* put into a *ſtomack corrupt*, feavouriſh, or *hydropical*, doth not more nouriſh nature, then the diſeaſe: yet we do not thereupon forbear utterly to give them meat, but rather ſtrive to purge out thoſe bad humours which cauſe the offence. The Lord by his Miniſters, gives every of us *light*, let us beſeech him alſo for *clear and ſound eyes*, that we may find benefit, and take comfort in the light he hath given us.

§ 8. I grant, that in ſpeaking of this *ſinful ſin of Sacriledge*, even the moſt conſcientious and faithful *Miniſters* are too ſparing: Not for that *Sacriledge* ſcornes to be reprehended, not for that he is taxed of indiſcretion that meddles with it, but that it may appear they leaſt of all ſeek themſelves. And for that they ſhould thereby ſo prejudice their hearers, that they would little regard what ever elſe they do deliver. For ſuch is the ſottiſhneſſe and ſordidneſſe of moſt men, which makes me the rather ſpeak; neither let any of theſe Godhaters, *Rom.* 1.30. blaſpheme the *Miniſtry* for what I have or ſhall ſpeak: For I am no *Miniſter*, nor have I any particular relation to the *Miniſtry*: ſo that ſelf-intereſt can bear no ſway with me, I onely ſpeak my *conſcience*, as it is *informed from the word*: And to me it repreſents it ſelf, as the moſt *unjuſt*, *unreaſonable*,

unreaſonable, ingrateful, abominable and *prejudicial ſin* to our ſelves, of all other ſins.

1. Moſt *unjuſt*, for *we partake of the Preachers goods*; (they bring us the *glad tidings of ſalvation*, would furniſh and endow us with the *ſpiritual, invaluable, and laſting riches of grace and glory,*) and ſhall not they partake *of our goods*, that *are inferiour, earthly and periſhing? Let him that is taught in the word, communicate unto him that teacheth, in all his goods*, ſayes the Apoſtle, *Gal. 6. 6.* He ſpeaks it to all that are *taught in the Word*: even to *Lodgers*, as well as to *Houſholders*. And none but thoſe, who would *give ſin a paſport to offend*, can deny this to be *New Teſtament*, and to be moſt *juſt* and *equal*. Yet to go home to that place, or to bring that place cloſe home to mens conſciences; would appear harſh, in theſe times of *Goſpel light*, or *New lights as they call them: if any man does not communicate, and communicate in all his goods: God is not mockt*, Gal. 6 7. ſo it falls, and I fear it falls heavy on many amongſt us. Again (ſaith the ſame *Apoſtle*,) *if we have ſowen unto you ſpiritual things, is it a great thing if we reap your carnal things?* 1 Cor. 9. 11. *Do ye not know, that they which miniſter about holy things, live of the things of the Temple; and they which wait at the Altar, are partakers with the Altar? Even ſo hath the Lord ordained, that they which preach the Goſpel ſhould live of the Goſpel*: verſ. 13, 14. He uſeth many other arguments in the ſame Chapter, that he may meet with *mens carnal reaſonings* in this caſe: As, *Who goeth a warfare at any time at his own charges? who feedeth a flock, and eateth not of the milk of the flock?* and the like, the which read at your leiſure. And in *Rom. 15. Their debtors they are* (which proves it not a benevolence or free gift,) *for if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things*, verſ. 27. The *Apoſtle* calls it a *debt*, and tells us it is our *duty*: obſerve that. All which is *New Teſtament*, if obſtinacy would ſuffer men to take notice of it. But *our Phariſees* are worſe then the *Phariſees of old*: for what ſaith one of the worſt of them? *I pay tythes of all that I have*: I ſhould have thought he had lied, but that *our Saviour* juſtifies him; even to *mint and cummin. A Phariſee of Jeruſalem*, was in this an *honeſt man, to many Citizens of London*: yet that *Phariſee* went to *hell*, in all probability.

Yea a *Miniſter*, muſt not require thoſe dues that are acknowledged (though perhaps thoſe dues will not maintain him;) but he is too ſtrict (eſpecially of the meaner ſort;) and yet ſometimes, and in ſome caſes, in loſing his right, he ſhall wrong and do prejudice to other Paſtors that live about him, and thoſe likewiſe that ſhall ſucceed and come after him in his living: yea foſter his people in that fond conceit, of thinking their labour and miniſtry ſo little worth; which ought to be ſtood upon. *Ariſtippus* the *Philoſopher* would take money of his friends, though he car'd not for it, to teach them that it was his due, and how they ought to eſteem of the riches of the mind. Nor did they in former times, think it meet to ask *a man of God* a queſtion: but (as we do, when we conſult with either *Lawyer*,

Lawyer, or *Phyſitian*,) they would bring him ſomewhat for a preſent; as you may ſee, 1 *King.*14.1,2,3. 1 *Sam.*9.6,7,8.

Fourthly, Why ſhould *Miniſters* more then other men, take a *teſtern for a ſhilling?* when themſelves that make the objection, will not think it fair dealing from their debtors, but take their full due, and think it neither breach of *juſtice, piety* or *charity?* why then ſhould they impoſe the ſame upon others?

Fifthly, Admit he take his full due of a poor body; the pooreſt of all have ſoules; and I ſee not, but as the poor may count it a happineſſe that they may have their *mite* accepted, ſo that the *Miniſter* in giving to the poor, ſhould have the ſame liberty that all men have, *viz.* to beſtow it where he pleaſeth, and where he thinks it will be beſt beſtowed. Briefly, if men would have *Miniſters de jure cedere*, they ſhould alſo learn *jus reddere*. But

§. 9. 2. As it is moſt *unjuſt*, ſo it is moſt *unreaſonable*. Men would have *fire* kept in the *Sanctuary*, but allow no *fuel*; they would have the *lamp burn*, but *without oyl*: And how do they ſerve *Chriſt* and *themſelves* in ſo ſerving their *Miniſters?* To take away the *provant* from the *Army*, is to *betray* it to the *Enemy*: and ſimple ſoules, they do no leſſe to their power, then *ſplit or ſink that ſhip in the midſt of the Sea, which alone ſhould ſave them. Sacriledge* is the *greateſt theft*, yet of it men make the *leaſt conſcience.*

The *Merchant* provides bravery for our *backs*, the *Farmer* food for our *bellies*, the *Lawyer* looks to our *eſtates*, the *Phyſitian* to our *bodies*, but the *Divine* ſaveth our *ſoules*; which is infinitely beyond all: For ſaith *Chriſt* in the *Goſpel*, *Is not the life more worth then the meat, and the body then rayment*; and the *ſoul* more pretious *then all.* And yet men envy not the prodigious wealth of *Merchants*, of *Lawyers*, of any: But they cannot hear of a *Miniſter* that hath a Tythe of their means, but their *hearts* and *ſplenes riſe* at it: Yea this upon the point is the onely conference, or parly, both in publick and private, how to *decreaſe the Miniſters maintenance*, and yet *increaſe his work*: which is like *Pharaohs oppreſſing Gods people*, Exod.5. *Get ye ſtraw where ye can find it, yet ſhall nothing of your labour be diminiſhed.* As good ſhut a *Bird* into a *Cage*, give her *no meat*, and yet bid her *ſing.*

But what ſay they? Though we give them not ſo much as they would have, yet we give them ſufficient: Though not as dues, yet as of benevolence and free gift. Though this argument is held of no force in any other caſe. He that *works* with us by the day, we ſay he is worthy of his *wages*, we do not call it a benevolence. Nor will the *Lawyer* or *Phyſitian* give you thanks, though you tender unto them a more conſiderable *Fee*, but for asking of a queſtion. And are *Divines* ſlaves in compariſon of all other men? Are *thouſands* but ſufficient for a *Tradeſman*, and an *almes* enough for a *Miniſter?* O that men would but read what is written, *Exod.* 23.14. to 20. *Levit.*1.10. and 3.1. & 5.5. to 14. & 23.14. & 23.10,40. and

and 27.30,32,33. *Deut.*14.22,23,24, to 30. and 15. 21. & 12. 17,18. and 17.1. & 26.12. to 16. *Numb.*18.20,21,24. and 28. 31. *Nehem* 10. 32. to 38. and 13.5,9, to 14, 30,31. *Gen.* 14. 20. *Heb.* 7.4,8. *Luke* 11. 42. 2 *Chron.*31.4. *Mal.* 1. 8, &c. and 3.8,9,10,11. *Amos* 4. 4. *Hag.* 1. and 2. Chapters. *Ezek.* 43. 22. and but seriously consider of them. And therein, that *none were to appear before the Lord empty*, Exod.23.15. Deut. 16.16. That in paying their tythes, they did not give the worst of things, or the starvelings of their breed: but the best, *Mal.* 1.6,7,8, 12, 13, 14. That they were *not to eat any bread, or parched corn, nor green ears*, &c. themselves, *untill they had first brought an offering thereof unto the Priest*, Levit. 23.14.

That the maintenance of the *legal Ministry*, allowed, and appointed them by *God* himself, was exceeding large and liberal: for beside all the tythes of corn, wine, oyl, herbs, herds, flocks, &c. they had fourty eight *cities* set forth for them, with the Fields round about them, to the extent of two thousand cubits every way. They had the first fruits of wine, oyl, wool, and in a large proportion, insomuch that he was held to be a man of an evil Eye, that gave lesse then the sixtieth part. They had the first Born of Cattel; Sheep, Beeves, Goats; and the price of the rest upon redemption; even the first born of men, must ransom themselves at five shekels a man. They had the oblations, and vowes of things dedicated to *God*. They had the Ample loaves, or cakes of shew bread; and no small share in meat offerings, sin offerings, trespasse offerings, heave offerings, shake offerings. Of sacrifices eucharistical they had the brest and shoulder; of other the shoulder, and two cheeks. Yea the very burnt offerings afforded them an hide. And besides all these, all the males were to appear before the *Lord* thrice a year; none were exempted but servants, deaf, dumb, Idiots, blind, lame, defiled, uncircumcised old and sick, not able to travel. And no one of these which came up, might appear empty handed. In a word; there were no lesse then twenty four severall sorts of gifts allotted to the *Priests*, by *Gods Law*; as M. *Ainsworth*, on *Levit.*24.9. particularly sets down. And yet the *Levites*, were by far the least of all the *Tribes*: for although they were numbred *from a moneth old*, and the rest of the *Tribes* but *from twenty years old, and upwards*: yet they were but twenty two thousand; whereas of the rest there were six hundred and three thousand, five hundred and fifty; as appears *Numb.* 1. 20, to 47. & 3.15, to 39. compared together. So that the *Levites* Revenues, did exceed the possessions of any other *Tribe* of the *Children of Israel*. And can any reasonable man imagine, that the same *God*, who was so bountiful in his provisions for the *legal Ministry*; should bear lesse respect to the *Evangelical*; which is far more worthy, and excellent then the other? And therefore *S. Paul*, 1 Cor. 9. doth justly argue from the maintenance of the one, a meet proportion for the fit sustentation of the other, vers. 13.

But as the *Jewes*, Joh. 19. when they could not say of *Christ*, by Gods Law he ought to dye; then they said, *by our Law he ought to dye*, vers. 7.

so

So by the *Law*, and by the *Gospel*, *Christs Ministers* should have liber[al] maintenance: But they have a law of their own making, by wh[ich] there is nothing properly due unto them, but the peoples bene[vo]lence.

But admit the ones *humility* should satisfie the others *pride*, and t[hat] what they think sufficient for a *Minister*, and that as a benevolence, [a] free gift, and not as their own proper dues. What is it they call suffi[cient]? And what is their great benevolence, of which they are apt t[o] boast, and for which they count him their servant? as their *very chil[dren]*, by *hearing their Parents discourse*, can in the *School* thus twit their *Ministers* children, *Your father* is but *our fathers servant*, they maintain him, *&c.* which to hear, though from foolish children, would make any good or ingenuous mans blood to rise.

Their contribution is even such, as I am ashamed to name, nor can I with patience once think of it. Perhaps the father of such a child gives to the *Minister* or *Lecturer*, if he be worth five hundred pounds, three pence a Quarter, as he gives to the *Belman*, for labouring all the year like a *Horse*.

In *Parishes* that I could name of late times, it's mostly left to every mans choise. *the more shame and pity*, what he will give to the *Minister*, and what do they give? Not one in ten gives any thing, though many of them no mean ones: yea some forsooth pretend *conscience* for their robbing the *Minister*: he hath taken degrees, is ordained, is a blackcoat, a *Presbyterian*, an *Independent*, will not indifferently administer the *Sacrament*, nor give it men at home when they are sick, as in former times; he had not their voice, nor consent when he was chosen: or they do not like his Preaching, or he is a *Roundhead*; or I am of another *Church*, or I hear at other *Churches*, or I cannot edifie by his Preaching, or he *preaches the Law*, and therefore is a raylor, or the like. Of the rest, the greater part give eight pence, twelve pence or, sixteen pence a Year. And of those that give two shillings, four shillings or more, they are not very many, though *great Parishes*, and the *Ministers*, both *Learned*, *Godly*, *and deserving*: So that in *Parishes* where were 6 or 10 *thousand Communicants* in the *Bishops* time, there can scarce be collected clear to the *Minister* three-*score pounds per annum*, to maintain him, his wife and family, and to provide portions for his children.

And as for the *Country*, how many whole *Parishes* be there in the *Land*, yea how many hundreds, that suffer their *faithful and painful Minister* (*who lies Ledger for the great King of Heaven and earth*) to feed upon crusts, and spin out *twenty* or *fourty marks* a year, in to a threed as long as his life? Or if in other *Parishes* they allow their *Minister* more, is that more (if they can help it) any more then a mean *Mechanick* will get, with keeping *two Apprentises*, *and a Journeyman*, though he *play himself*. Or will their great benevolence afford a *laborious Bee*, *books* enough to furnish his *study*, and breed his children as were fit, or provide them portions.

Or

Or if ſo, whereas men of other profeſſions, whether *Attorneys*, *Shop-keepers*, *Ale-drapers*, &c. (not to name the richeſt, as *Courtiers*, *Lawyers*, *Merchants*) think it a ſmall matter, to get two or three hundred pounds a year, and leave their children five hundred or a thouſand pounds apiece to their portions. It is counted a mighty buſineſſe, if a *Miniſter* hath an hundred, or ſixſcore pounds a year, which will not comfortably maintain his charge, and afford him to do that good, which every one expects a *Miniſter* ſhould do, have he never ſo little.

Yea a *Player*, *Fidler*, or *Dauncer* is better maintained then a *Preacher*. And as if the *better part* were *leaſt* to be *cared for*, men could be content, if need were, to beſtow more upon a *Licence to eat fleſh in Lent*, then upon their *ſoules all the year*. Yea many mens *ſhoeties* coſt them more in a year, then *God* and *their ſoules*. And doth not all this ſpeak men moſt *brutiſh* and *irrationall*? yea *impious* and *ungratefull*? As *God* forbid men ſhould profit ſo little by their *Miniſter*, as their *Miniſter* profits by them.

§. 10. And yet they have ſome peece of reaſon for it, (though there be no reaſon in it,) For their blockiſh ſtupidity is ſuch; that they think none live more idely then ſcholars. Yea doubtleſſe they not onely believe, that *Miniſters* can preach without ſtudy as the *Apoſtles* did: but that they can live by miracle as *John Baptiſt* did. For they will ſtoutly maintain, that a *Cobler* may ſit at his work all the week; and yet preach two better Sermons upon the *Lords day* extempore, then the beſt Scholar can do, that ſpends himſelf in his *Library*: alledging the *Apoſtles* for their warrant; an aſſertion that deſerves the Rod! Neither needs there any other refutation thereof, but a bare repetition, or deriſion. For what more ridiculous, then to alledge the *Apoſtles*, except they can make it appear, that they ſome way reſemble the *Apoſtles*. Indeed if I could hear *Fiſhermen* or the like, preach or write like the *Apoſtles*, and likewiſe ſpeak all languages by the *Spirit* as they did; who of no ſcholars were ſuddenly changed into greater ſcholars, and better *Orators* then ever the World bred up, in the beſt *Univerſities*, I would ſubmit to their judgments. In the mean time, I cannot but marvel! that any ſhould dare to uſurp the *Chair of Moſes*, that were never brought up at the feet of *Gamaliel*. Yea I exceedingly admire at their boldneſſe! who dare preſume to aſcend the *Pulpit*; as without warrant, ſo without ſtudy: And there take more pains, then they have done in their *Library*.

Object. But what ſay they? hath not the Lord promiſed touching theſe Goſpel times? *I will pour out my Spirit upon all fleſh: and your ſons, and your daughters ſhall propheſie, your old men ſhall dream dreams, and your young men ſhall ſee viſions; And alſo upon the ſervants, and upon the Handmaids in thoſe dayes, will I pour out my Spirit*, Joel 2. 28, 29. And *all thy children ſhall be taught of God*, Eſay 54. 13. Jer. 31. 33, 34. Joh. 6. 45. We have the Spirit to teach us, ſo that we need not *humane learning*, or the help of *Books* or ſtudy? The *Word* is ſpiritual, and calls for a ſpiritual Reader.

Reader. 'Tis onely a gracious heart, that can discern the mysteries of the *Gospel*: Are not the *Saints* then as able, as well gifted, and as fit to preach without learning, or study; as the *Black Coats* with both. Nor is an outward call from men, equivalent to this inward call of the *Spirit*, as common experience proves.

Answ. First, this Promise was fulfilled, *Act.* 2. 11, 16, 17, 18. where *Luke* applyes this text of *Joel*, to the dayes of the *Messias*: when *Christ* did pour out his Spirit abundantly, and that upon all sorts and conditions of people. As the gift of tongues and languages, the gift of working miracles, the Spirit of Propheſie, and Divine revelation; whereby they were able extempore without ſtudy, to expound prophetick Scripture, and foretell things to come; as *Agabus* did, and the four *daughters of Philip*, Acts 19.6. & 21.9. 1 Cor.14. eſpecially at the *feaſt of Pentecoſt*, when the *Apoſtles* to the amazement of all, *were filled with the Holy Ghoſt, and ſpake to men of all nations, in their own languages wherein they were born, the wonderful works of God.* And is now alſo fulfilled on all believers, to whom *God* gives his ſpecial grace; as the *Spirit* of illumination, ſanctification, regeneration, Faith, love, Obedience, &c. So that *God* ſtill gives his Spirit abundantly: yet with this difference, formerly they had extraordinary gifts of the Spirit, but now ordinary.

In the beginning, when the *Goſpel* was publiſhed; there wanted ſufficient men for the purpoſe: wherefore *our Saviour* by way of *miracle*, that he might the better convince and confirm the *Jewes* in that truth, which ſeemed new and ſtrange to them) did indow the *Apoſtles with power* immediately, *that on whomſoever they laid their hands, he received the Holy Ghoſt*, and was inſtantly able, and meet to preach the *Goſpel*, Acts 8. 29. but after that, every man to his ſtudy, as is ſeen by 1 *Tim.* 4. 13, 15, 16.

§. 11. Secondly, of Gifts ſome are real, and thoſe that have theſe are ſo modeſt, and humble; that they muſt be thruſt into the *Miniſtry*. Secondly, others are imaginary, and in their own opinion onely; and theſe are alwaies moſt forward. 'Tis the dry *Keck*, and ſcratching *Bramble* that deſires the *rule*, Judg.9.15.

The *emptieſt barrels*, make the *loudeſt ſound*: the *worſt metals*, the *greateſt noyſe*: and the *lighteſt eares of corn*, hold their heads higheſt. Nor can I more fitly compare them, then to *Korah*, *Dathan*, and *Abiram*, Numb.16.3. whoſe preſumption of their own parts, and holineſſe brought them to the ambition, and affectation of the *Prieſthood*. *An honour which no man ſhould take to himſelf; but he that is called of God; as was Aaron*, Heb.5.4. And therefore to ſhew what a great, and grievous ſin it was; againſt Divine order, and authority, to uſurp the Office of the *Prieſthood*; and to offer *incenſe* upon this ground onely, without a call from *God*: what was their end? they thought to level both *Magiſtracy*, and *Miniſtry*, by crying down *Moſes*, and *Aaron*; and crying up the *People*. To take

ke too much upon you, ſeeing all the Congregation are holy every one of them, &c. but *the glory of the Lord appeared unto them, the ground clave aſunder under them, and the earth opened her mouth and ſwallowed them up quick, with their families, and all the men that were with Korah; and all their goods. Alſo there came out a fire from the Lord, and conſumed the two hundred and fifty men that offered the incenſe*, Numb. 16. Here was a dreadfull judgment ſhewed upon them and their conſorts: and why? (for its worth theſe mens obſerving) but *to be a memorial to the Children of Iſrael, that no ſtranger which is not of the ſeed of Aaron, come near to offer incenſe before the Lord; that he be not as Korah, and his Company*, verſe 40. O that this were but ſeriouſly laid to heart by all amongſt us, that cry up the Saints, The people are holy, and the Lord is amongſt them; therefore why may not they preach as well as theſe *blackcoates*, &c. Though inſtanced, there are ſundry other examples of like nature in the Word: that being rightly conſidered, might ſtrike them with terrour, and amazement. Let us ſee how it fared with *Uzzah*, whom the *Lord* was ſo angry with, onely for but medling with the *Ark*, which none might touch but the *Prieſts* onely, *Numb.* 4.15. that he ſmote him dead in the place. Now *Uzzah's* intention was good, (as theſe mens may be) he did it to ſtay the *Ark* from falling; for the Oxen ſtumbled and ſhook it: *Uzzah* layes hold on it, for fear it ſhould have fallen (but he had better have ventured the falling, then the fingering of the Ark.) For, for this the Lord ſtrikes him dead in the place. A notable example of Gods diſpleaſure againſt thoſe that tranſgreſſe the bounds of their Callings. As our Saviour ſaith to Apoſtates, *Remember Lots wife*: ſo I ſay to all Uſurpers and Intruders into the Miniſters Office, Remember, Oh remember *Uzzah!* His raſhneſſe was his ruine; and his preſumption (though 'tis conceived he might be a good man, and did not intend any ill, yet) in uſurping the Prieſts Office, 'twas his death: And the like with *Uzziah* the *King*: who for preſuming to burn *incenſe* in the *Temple*, which belonged to the *Prieſts* onely whoſe office it was; was ſmote with a *Leproſie, and cut off from the houſe of the Lord, and forced to dwell as a Leper in an houſe apart, unto the day of his death*, 2 Chron. 26.16. to 22. And ſo of *Jeroboam*, *who caſt out the Levites from miniſtring in the Prieſts Office; and ordained him Prieſts of the loweſt, and baſeſt of the people, and which were not of the Levites*, 2 Chron. 11.14, 15. 1 King. 13.31, &c. the which *became ſin to the houſe of Jeroboam; even to deſtroy it, and cut it off from the face of the earth*, ver. 34. And laſtly, the example of *Nadab* and *Abihu*; who for *offering ſtrange fire before the Lord, which he had not commanded them, were devoured by fire that came out from the Lord*, Levit. 10.1, 2. that all may take heed, of aſſuming the office of the *Miniſtry*, and aſcending the *Pulpit the Chair of Moſes*, there to offer up the *ſtrange fire* of their *prepoſterous zeal*; leſt fire come down from *Heaven* and devour them: As what leſſe can they look for? Then I exceedingly wonder! how theſe *Mechanicks* dare approach the *Pulpit*, and deliver an *Embaſſage* from *God* without a *Commiſſion*: for fear

least a thunderbolt should strike them down again. For what greater presumption can there be, then for a mean man to usurp the Office of an *Embassadour*, without the *Princes* order, or *Commission*? Or if any shall dare to be so bold, doth he not besides losing of his labour, and reward incur the *Princes* high displeasure, and indanger his own Neck for his intolerable insolency. And yet that were nothing in comparison, of delivering an *Embassage* from *God*, and representing his person: For what is the *greatest Prince upon Earth*; to the Almighty *King of Heaven*? who is *King of kings, and Lord of lords*, 1 *Tim.* 6.15. *Revel.* 17.14. & 19.16. And is not *God* the same still? doth he not hate presumption now, as much as ever? and though he punish not with such visible, external judgements as he did under the Law: yet he punisheth with spiritual judgements which are sorer; as Pride, Self-confidence, Apostacy, strong delusions, the stone in the heart, &c.

That no man might offer Sacrifice under the Law, but a Priest, and one in Office, is clear, *Exod.* 28.1. *Numb.* 18.22,23. the *Levites*, not the *Children of Israel*, must do the service of the Tabernacle. And for a man not in office to have offered Sacrifice, had been death: as appears, 1 *Chr.* 23.13. *Levit.* 8.31,33.

Once *God* was highly offended, that the meanest or lowest of the People were made Priests by *Jeroboam*, though the truth is, that service was onely for Calves, at the best but golden Calves. What is it then for the meanest of the People to make themselves Ministers of God? nay not themselves neither; Ministers of God they will be; yet neither made by God nor Man: 'tis easie then to guesse from whence they come and by what Spirit they are led.

And Preaching is as great a work, if not a greater, then Sacrificing and the Sacraments of the New Testament, more excellent then the Sacrifices of the Old: hence *Matth.* 11.11. Christ prefers the least Minister of the Gospel before *John*, because he preach'd Christ more fully and more clearly then he did. And if neither Christ nor *Aaron*, (who was so richly gifted) would take upon them the Priesthood without a Call *Heb.* 5.4,5. *No man taketh this honour to himself, but he that is called of God as Aaron was*: so Christ glorified not himself to be made an High Priest but his Father calls him; he did not call himself: How great then is the rashnesse and presumption of those who fraudulently and violently assume this Office to themselves, without an ordinary Call!

Or how can this usurpation of another mans Office without a Call proceed from any other ground, then a horrible pride? (if we may judge of their thoughts by their actions, as we judge of *Springs* by the *streams*, and of *Trees* by their *fruits*.) If I see a man intrude into the *Judges Seat*, and take upon him the *Office* of a *Judge* without a Call: I may well say the man is proud, and self-conceited: much more may he be concluded of these men, that usurp the *Pulpit* to preach, and deliver an *Embassage* from *God*, when he hath neither sent them, nor given them

Commis-

Commission: For this kind of preaching by Lay men and Mechanicks; hath neither precept, nor president in all the *Word of God.*

Nor do they in the least, imitate their *Lord* and Master: For *Christ* himself was sent, and he sent his *Disciples*, Joh. 20.21,22,23. *As my Father hath sent me, so send I you*, Ephes.4.11. 1 Tim.4.14. And when he was desired to divide the inheritance, he refused it, *Luke* 12.14. saying, *who made me a Judge?* 'tis not within the compasse of my Calling.

Indeed it hath ever been the wont of *Wolves*, and *false Prophets* to intrude themselves, and to go of their own accord without being sent. Yea it is the onely best note to know them by, *Act.* 20. 29,30. *Joh.* 10. 1. & 2 *Pet.* 2.1, to 4. *Jude* 4. They *creep in* to the *Ministry* at some *window*, or back door like a *Theef*. *They creep into houses, and lead captive silly women, &c.* 2 Tim.3.6. As we have many Sects now abroad, in every corner of the Land: such as creep into *Pulpits* and private meetings; *deceiving others, and being deceived* themselves. And hence it is that the Lord so often reproves them for Impostors and false Prophets, that preach without authority and sending, *Jer.* 14.14. & 23.21. & 27.15. *I have not sent these Prophets, yet they run*; *I have not spoken to them, yet they prophesied.* So that he is not onely a false Prophet that teacheth Lyes, but he also that teacheth without a Commission or Calling (as a judicious Divine well observes) *sive vera praedicet, sive falsa*; whether he preach true, or false. The Question is not *what he teacheth*, but *by what warrant*: it's no asking what they teach, since they have no Calling to teach.

§. 12. Much more might be said, against these mens approaching the *Pulpit* to preach. As First, if every *Phaeton*, that thinks himself able; may drive the *Chariot of the Sun*: no wonder if the *world* be set on fire with prepostrous zeal, errour and confusion. As how many Sects have sprung from this root of exorbitancy? as *Arians*, *Antetrinitarians*, *Arminians*, *Ante Sabbatarians*, *Ante Scripturists*, *Enthusiasts*, *Libertines*, *Familists*, *Seekers*, *Ranters*, *Shakers*, *Quakers*, *Scepticks*, and many the like: whose Sermons are as full of errours, as a dog is full of fleas: *universal redemption, free will, denying the Trinity, the resurrection, the immortality of the soul*, that there is any other *hell* but here in this life, denying the *Scriptures* to be the *Word of God*, at least that the *law* is of any use, and a hundred the like opinions; whereof many are such desperate, and damnable ones: that without a miracle of mercy, there is no hope of salvation for the broachers of them. And commonly entertain one errour, and that will make way for the rest: as in *Logick* grant but one absurdity, and a hundred will follow. For as goodnesse is gradual, so is wickedness. And as no man attaines to perfection in vertue suddenly; so neither in vice. 'Tis a proverb amongst the *Naturalists*; that except a *Serpent* do eat a *Serpent*: it cannot become a *Dragon*.

Secondly, *Faith cometh by hearing* a sent Preacher, not an intruder or

false Prophet, as is plain by, *Rom.*10.14,15,17. whence also that expression of the *Apostles*, *How shall they preach except they be sent?* Rom. 10.15. that interrogation, is a strong negation: they cannot preach Authoritatively, and successfully, with *Gods* blessing upon their labours. And therefore *Isaiah* (Chap.6.8.) will not stir, till *God* give him a Commission, and bid him *Go*. Neither will *Paul* presume to preach; till *Christ* bid him *Arise and go*, Acts 9. Yea *Paul* to shew the truth of his *Apostleship*, and that he was no Impostor, mentioneth his Call in the Frontispiece of each *Epistle*, as *Rom.* 1.1. 1 *Cor.* 1.1. & 2 *Cor.* 1.1. *Ephes.*1.1. *Gal.*1.1. *Col.*1.1,23,25. 1 *Tim.*1.1. 2 *Tim.*1.1. *Titus* 1.1.

Thirdly, *Whatsoever is not of Faith is sin*, Rom. 14.23. Heb. 11.6. But whatsoever we do, if we do it not by vertue of some Command, or Call, is not of faith. These men cannot alledge the least precept for their preaching. The power of the *Keyes*, was by *Christ* committed to the *Apostles* only and their successours, Joh.20.23. Nor have any the least promise from *God* of Divine assistance, in the successe of their *Ministry*, but they *Matth.*28. *Lo I am with you*, &c. vers.20. the promise is there made to the *Apostles* and their successours. Whence when they meet with any opposition, they may comfort themselves, by calling to mind their Call and *Christs* promise: and so cannot these intruders into the Ministry: No they cannot comfortably, or successefully undertake it. Yea whereas the one sort, viz. *Pastors* in Office that have *Christs* Call, and promise of Divine assistance and successe in their *Ministry*; may expect to have the *Devils subdued to them through Christs name*, And *Satan to fall like lightening before their* powerful preaching; as it fared with the 70 *Disciples* which our *Saviour* appointed and sent forth, *Luke* 10. 17,18. the other sort of *false Apostles*, that run before they are bid, and preach without Commission: can look for no other, then instead of being led by the *Spirit*, to be scared with *Spirits*, as *the sons of Sceva* were, that without Commission would conjure out evil spirits, against whom, *the man possest with evil spirits prevailed, ran on them, and overcame them; so that they fled out of the house naked, and wounded*, as it is *Acts* 19. 13. to 17.

Fourthly and lastly, (for I fear I have been too large upon this already) If every *Mechanick Weaver*, or *Cobler*; *Taylor*, or *Naylor* may become a *Preacher*: how should it not make both *Ministers*, and *Ministry* contemptible? both *preaching*, and *preachers* vile? I know they have much to say in defence of their cause; especially to satisfie, and deceive their weak *proselytes*. Yea to them they will mightily triumph, though before the victory: But to rational men, that much is nothing: For most of their arguments are *Shoomakers Logick*, set upon the *laste* and soundly *stretched*, and which hang together like *ropes of sand*. Yea their most plausible reasons, do but resemble the *Apples of Sodom*: glorious to the eye, but touch them, they fall even to dust and ashes.

§. 13. Now if it be unlawful, and dangerous for these to preach:

alſo unlawful, and dangerous for others to hear them: and that for ſundry reaſons. Firſt, for that by ſo doing, they give a tacite, and interpretative approbation of their exorbitancies; and ſo make themſelves acceſſary to their ſin. Private perſons may become acceſſary, not onely by yeelding them maintenance, or countenance: but even by affording them their preſence at ſuch meetings in an ordinary, and conſtant way: for hereby it an open profeſſion, and practice of ſeparation from the lawfull, and *Orthodox Miniſtry*; and as it were a Flag of defiance held forth, to the reſt of the *Churches*. Whence we read that not onely *Korah*, but his *conſorts*, and companions periſhed with him. The earth it ſelf, as not able, or not willing to bear ſo great an evil, (as this rent, diviſion, and ſeparation was) cleaves aſunder, (one diviſion puniſhed with another) and ſwallowes up ſome of the authours of it; fire from Heaven conſuming the reſidue. Never ſuch a Judgment do we read of in all the Scriptures executed upon any ſin, as this.

Secondly, we are oft commanded to love our *Miniſters*; yea *to have them in ſingular love, and to count them worthy of double honour*, 1 Theſſ. 5. 13. 1 Tim. 5. 17. Beſides the *Lord* gives us a ſpecial cavear, and charge to take heed that we *forſake not the Levite, ſo long as we live upon the Earth*, Deut. 12. 19. But how contrary to theſe precepts, do many in our times walk? who not onely forſake all publick Aſſemblies; but even hate the Function of a *Miniſter*, and rail upon them; not upon their perſons, or for perſonal failings, but even becauſe they are *Miniſters*.

Thirdly, it is the *Lords* expreſſe charge, that we ſhould not hearken unto theſe Intruders, and *falſe teachers*; but *beware of them, and avoid them*, *Jer.* 23. 16, 17. & 29 8, 9. *Rom.* 16. 17, 18. *Matth.* 7. 15. 2 *Joh.* 10. *Deut.* 13. 5, 9, 10. *From ſuch turn away*, ſaith S. *Paul*, 2 Tim. 3. 5. Oh that men would be carefull to obſerve the *Apoſtles* injunction! Nor can we be too circumſpect therein. Becauſe *there are many falſe Prophets gone forth*: that either *ſpeak out of their own hearts*, *Matth.* 24. 5, 11, 24. *Act.* 20. 29, 30, 31, *Phil.* 3. 18, 19. 1 *Joh.* 4. 1. Or elſe *corrupt the word of God*, and *ſpeak lyes in Chriſts name* on purpoſe *to deceive*, Jer. 23. 25. 2 *Cor.* 2. 17. It behoves men therefore, with thoſe *noble Bereans*, to be more carefull to try what they deliver; by the Touchſtone of Gods Word. As a man will be wary to try every peece of *Gold*, when he hears of many counterfeits. Men in this caſe muſt be *as wiſe as Serpents*, that the ſubtil *Serpent* may not deceive them.

Fourthly, Becauſe there is no way to avoid being poyſoned with their doctrine, and errours; except we ſhun hearing them. The *Nation* is all overſpread with errour, but whom may we thank for it? even theſe *Teachers of lyes*. When the *Devil* was conſulted withal, about the deceiving of *Ahab*; theſe were his words, *I will go out and be a falſe ſpirit, in the mouthes of all his Prophets*. To whom this anſwer was made, *Thou ſhalt intice, and ſhalt alſo prevail*, 1 Kings 22. 20, 21, 22.

Nor can other be expected in reaſon: for when the *Fountain* is muddy,

how should the *streams* be clear? If the *Spring* be poysoned, well may the *waters* be deadly. He that would see whether a *Fish* be corrupt, let him look upon the head: For this does first putrifie. So to know the state of the Flock, look upon the *Pastor*. What should direct the *body* but the *head*? and what should direct the *head* but the *Eye*? The *tydes* of the People, move up and down, are rough or still; according as the *winds* stir more or lesse. They have no other edge, but what is given them, by the whetstone of their *Pastors* tongue. And as from the *Heart* all *members* have their life; so from the *Ministry*, the *People* have their devotion. The *common People* are so tractable, that they will follow their *Leaders* blindfold, *Numb.16.23.* Like those *Beasts*, Deut.14. they *smallow, and never chew the Cud.* Therefore when *Diogenes* met a fellow, that behaved himself rudely: he gave his *Tutor* a wherrit on the Ear.

Nor is it sufficient that they alledge Scripture; for so the *devil* can do, *Matth.4.6.* nor is it enough that they deliver some truth from the *Word*: *Our Saviour* would not give *Satan* audience, when he spake true: because that truth was but to convey and countenance errour. There is ever some good *Corn*, strewed under a *pitfale*, and those *Eares* are always full, and weighty; that are drest with *lime* to deceive the poor *Birds* in a *snow*. And have we not woful experience of these men? how under a colour of feeding, and curing mens soules: they impoyson, and kill them. Their Sermons resembling a *poysoned Fountain* in the way: which the Innocent and thirsty passenger seeing is glad to drink of; but in *drinking* is sure to dye for it. Neither is every *moysture*, a preserver of the *Lamps* light.

Many will hear them, though out of curiosity; and presume upon their own abilities: but alas they have more of the *Serpent* to beguile, then men naturally have to beware. Therefore if our preservation, be but as sweet to us; as our destruction is to them; it behoves us not to trust them. In the *Lawyers* hands, we lose but our *goods*: in the *Physitians*, our *lives* onely: but in the hands of a bad *Preacher*, we lose that which surpasseth all, our *soules*. Alas, even *Satan* himself seems fair; when dress't up like an *Angel of light*. And a *Wolf* comely apparelled in *sheeps skin*, cosens the poor *Lambs*. That damnable *Heretick Pelagius*, was a man of austere conversation: and *False Prophets*, come ever with a rough garment next their skins. Who were they that opposed *Pauls Sermon* at *Antioch*? *Act.13.5.* but *devout women*; even religious, zealous professors, that resisted the truth. Strange! yet true: *Corah*, *Dathan*, and *Abiram* those three resisters of *Moses*; were the most *famous, and eminent men in the Congregation.* And who more zealous in his way, or more unrebukable in his life then *Paul*? when he was a persecutor. The *Ministers of Satan*, turne themselves into all shapes to make *Proselytes*. But shall men like *Foales*, suffer themselves like *Pitchers*, to be held by the *eares* by such as study to cheat them? Nor will any indeed be so taken with them, as to neglect *Orthodox Ministers*, to hear *Furriers*, and *Feltmakers*;

makers; but shallow braines. A wise man will not be hurt by a *Serpent*: because he keeps himself out of his reach. But a *Fool* either by gazing on, or playing with it, is bitten. As who are they, with whom these *False Teachers* prevail? but ignorant persons; as S. *Paul* gives testimony, Rom. 16. *with fair speech, and flattering; they deceive the hearts of the simple*, vers. 18. Sin is strong, when it meets with a weak resister. Yea how easie is it, for *Errour* to domineer over *Ignorance*? *They lead captive simple women*, 2 Tim. 3. 6. *silly women*, are easily led captive by *subtile men*.

Now no marvail, that *Jacob* took *Leah* for *Rachel*; when it was in the dark. Or that *Isaac* took *Jacob* for *Esau*, when he was blind. And which is worse, there is small hope of their being reduced by reason: For let their Teachers deliver never so much errour, or non-sense: they will most superstitiously admire, and extoll their strange Notions, for *New lights*. O say they! he revealed such rare truths, that they ravished me: But ask them what those truths were, they will answer: Indeed they were too deep for me, or I am not able to expresse them, or I cannot so well remember what he said; but I hope to be the better for it as long as I live; and give me these *Preachers*! For so long as I went to *Church*, I never could profit, or *edifie* by any thing I heard from those *Black-Coates*. And this so pleases *Satan*, that he laughes in his sleeve to hear it.

6. 14. Wherefore if ever they be reduced, and thousands more preserved from falling into the like delusion, and brain-sickness: these *false Apostles* must be put to silence, and have their mouthes stopt. And thrice happy it were, that our *Worthies in Parliament*, would take some course with them, as they have with many *scandalous*, and *serpentine Preachers* of the *Prelatical* faction: who did the like hurt another way. Though pity it is, they have been suffered so long, to impoyson the people, and fill the Land so full of desperate, and damnable errours. These *Serpents* would have been *crusht* in the beginning, even in the *Egg*, to prevent their *byting*, *stinging*, and *poysoning*: so should the faithfull *Ministers* have been lesse reviled, and contemned; and their *people* been better instructed, and preserved. The way to suppresse a *Schisme*, is to cut off the *head*: for it will be hard for a *Body* to move *headlesse*. Yea the *head* being cut off, the *members* dye. The *General* being slain, the *Army* perisheth.

And well they deserve to be so served; were it but for their railing, and Lybelling against the reverend, Godly, and *Orthodox Ministers*, and *Ambassadours of Jesus Christ*. (did they not withal, poyson the soules of their simple hearers.) For that they may wind themselves into favour, by working the more worthy into disgrace: How do they slaunder their persons, and slight their preaching?

Did they but (like the *Dogg* in the *manger*) onely forsake all *Christs* faithfull *Ministers*; and make every one they converse withall forsake them too; it were bad enough: But they *take away the righteousnesse of*

the righteous from them. As *Isaiah* speaks of the *False Prophets* in his time, *Esay* 5.23. And make them accounted, as *the very filth of the world and offscowring of all things*: as the *False Apostles*, did the *True Apostles* of *Christ* in S. *Pauls* time, 1 *Cor.*4. 10, to 14. which makes it no lesse then blasphemy; like that of the *Scribes* and *Pharisees*, *Matth.*12. 24, 31, 32. For *blasphemy* is a witting, and malicious speech of derogation: either against the truth of *God*, or against the *God* of truth, or against the friends of *God* and truth.

Neither do some of them speak more falsly, and maliciously; then others write: For it is strange to see, how these *False Apostles* sharpen their pens, and how deep they dip them in the gall of the *Red Dragon*; that they may write bitter things, against the true and faithfull *Ambassadours* of *Jesus Christ*. Not forbearing to name, most of our Principall men. And lest their own writings, should not reach far enough; not sufficiently asperse them: they procure *Foul mouthed Lillie*, their Champion to asperse them also, in every one of his *Prognostications*, and Pamphlets; and to propheſie the downfal of all the *Presbyterians*. Of whom they may use those words of *Paul*, 2 *Cor.* 11. 24. *Even fourty stripes save one*, have we suffered from this unbelieving *Jew*. A Fellow, that not onely deserves to have his tongue cut out, for his blaspheming the *Ministry*: But to be stoned to death, for filling the Land with Fortune tellers, and such as help men to their stolne goods. For that is the *Art*, he mostly teaches, and lives by. As for *Divinity*, he is a mere stranger to it; or else he would know that these men whom he so envies, scoffes at, nicknames, railes on, slanders, and persecutes: are unto *God as the Signet upon his right hand*: Or *as the Apple of his own Eye*, Jer. 22.24. Zach. 2. 8. And that whatsoever wrongs, and contumelies are done to them; he accounts as done to him, *Psal.* 44.22. & 69. 7. & 74. 4, 10, 18, 22, 23. & 83.2, 5, 6. & 89. 50, 51. & 139.20. *Prov.*19.3. *Rom.*1.30. & 9.20. *Matth.* 10.22. & 25.45. *Luke* 21.17. 1 *Sam.*8.7. & 17.45. *Isa.* 37.4, 22, 23, 28. & 45.9. & 54.17. *Acts* 5.39. & 9.4, 5. 1 *Thess.*4.8. *John* 15. 18, 20, 21, 23, 24, 25. *Numb.*16.11. And that *it were better for him*, (if he repent not) *that a Millstone were hanged about his neck*; *and that he were cast into the Sea.* Mark 9. 42. That *God will destroy him for ever, and root him out of the Land of the living*; *whose tongue hath imagined so much mischief*; *and is like a sharp Razor, that cutteth deceitfully*; *loving to speak evil more then good*, Psal. 52. 2, to 5. That *God will confound him, for persecuting his Messengers, and destroy him with a double destruction*, Jer. 17. 18. That God will *render unto him seven fold his reproach wherewith he hath reproached the Lord*, in reproaching them, *Psal.*79. 12. And that he will *rain upon him, snares of fire and brimstone*; *with stormes and tempests*, Psal. 11. 6. and after all, *cast him into a furnace of fire, where shall be wailing, and gnashing of teeth for evermore.* While they whom he now despiseth, *shall shine as the Sun in the Kingdome of their Father*, Revel. 19. 20. Dan. 12. 3. But alas poor man! he never met with these places in all his reading: so that

that as our *Saviour* said of his murtherers, *Father forgive them, for they know not what they do!* so may the *Ministers* say of him; Father forgive him, for he knowes not what he sayes.

I confesse I much fear, that *God* will not forgive him: for if *David* was so displeased with *Hanun*, for abusing his *servants*, 2 Sam. 10. then surely the *Righteous Lord* will not alwayes endure such, and so many divelish indignities, as he hath done to his select servants of the *Ministry*, and to himself.

But he will arise, and smite thorow the loynes of them that rise against him, and of them that hate his Embassadours, that they rise not up again. Though *Moses* bear the reviling of *Miriam*, yet the Lord will not; while he is dumb, God speaks; while he is deaf, God heares and stirres. The more silent the patient is, the more shrill will the wrong be.

And what I say unto him, I say unto all that scorn at *Ministers*, Nickname them, and revile them as *Antichristian*, *Baals Priests*, *Legalists*, *troublers of Israel*; saying, their Calling is *Antichristian*, and their maintenance *Antichristian*, with whole loades of the like. Yea let such know, that *Christ* takes the indignities done to his *Embassadours*, as done to himself, *he that despiseth you, despiseth me*, Luke 10. 16.

And so much to shew, that these *False Apostles* deal by the *true Ministers* of *Christ*; as *Zedekiah*, and the rest of those 400 *False Prophets* did by *Michaiah*, 1 Kings. 22. And the *Baalites* by *Elijah*, 1 Kings 18. And those other *False Prophets* by *Jeremiah*, Jer. 26. 8, 9. & 18. 18. And the *Priests*, and *Pharisees* with *Christ*. And *Simon Magus* by *Philip*, Acts 8. And the *False Apostles*, together with *Elymas the Sorcerer*, *Demetrius the Silver smith*, and *Alexander the Copper smith* did by *Paul*, who opposed him, *withstood his Preaching sore, and did him much evil*, 2 Tim. 4. 14, 15. Acts 13. 8.

For (which is the mischief, and the end for which they do it) be their slanders, and aspersions true or false: the *Common People* will not once question, but suspect the men: whereby their *Ministry* becomes altogether ineffectuall. Yea hereby it comes to passe, that the one part of their *Parishes*, forsake the *publick Assemblies* to hear in *corners*; and that the rest are either hindred in *good*, or hardened in *evil*. As lop off the Arme of a *Tree*, and it will bring down a great number of small *branches* with it.

§. 15. I come now to answer the last clause in their former Objection, viz. That they can constantly preach upon all occasions: and yet sit at their work all the week.

To this I answer, that their preaching is thereafter: which would be considered. As O that their admirers, had but braines to consider! that as every *sound* is not *musick*, so every *Sermon* is not *preaching*.

I grant many of these *Enthusiasts*, these rusticall, and Illiterate usurpers;

usurpers; are as much to be admired in one sense, as the deepest Divines are in another. For to me it is a wonder! how many of them can preach, and write so *large discourses* as they do; and deliver so *little matter* in them: for to me it is more irksome, and painfull to throw out my arm empty, then when there is a stone, or other thing of weight in it. However, daily experience teacheth, that one may speak as much in a few words, as another in many. *Persius* wrote more in a few leaves, then *Marsus* in large Volumes. *Plutarch* gives *Photion* the praise, to have spoken better then *Demosthenes*: because when he spake; in *few words* he comprehended *much matter*. And what *Tully* speaks of *Lucullus*, and *Hortensius*: that the former delivered *matter*, the other *words* onely, may well be applyed to the learned, and unlearned. For whereas the divine discourses of the one, do inrich the brain and tongue, settle the heart, change the will, and work upon the affections: the other either talks much, but sayes nothing; or affirmes much, and proves nothing; or by his weake proofes, betrayes many sollid truths; or most indiscreetly, confusedly, and independently tumbles out Scripture; whether threats, precepts or promises; without applying them judiciously, or shewing to whom they belong. Like a *foolish Archer*, that *shoots* at random, not once caring where his *arrowes* light.

And is this like to prevail with rational men? and turn *Atheists* into *Christians*. Alas no: for what is this handling the *Word* other? then as if a *Child* should *finger a lute*, which may please other children like himself; but to men it is no *musick*: for musick, is no musick without *art*.

If I step aside, to round these *Rusticks* in the Ear about their *extemporary Sermons*, and ill usage of the *Ministry*: pardon it; perhaps what is lost in the *Hundred*, will be gained in the *Shire*.

We complain of drowsinesse at a *Sermon*, and no wonder. When he that heares, hath onely those affections that the speakers tongue gives him. And he instead of bringing in few words much matter, and quick to the purpose; delivers *a flood of words*, for *a drop of divine reason*; Nine parts *water*, for one of *wine*. Venting only many trivial, dull, and dry things. Like some *women in travail*, that *bring forth* their *Children* still born. Or in case the matter be good, yet for want of judgment; it is much impaired in the form. As being rudely huddled up, and faggoted together; pyling one thing upon another; ill, and independently composed, and confusedly tumbled out, without order, art, invention, wit, learning, &c. Which to a *judicius Auditor*, is very nauseous, tedious, and *irksome*.

Whereas on the other side, when matter is well couched; and delivered in a fit phrase; When in *fewnesse of words*, there is *fulnesse of matter*; When a *Sermon* is pithy, and pathetical, brief and yet full, concise and yet clear, unaffected and yet accurate; when we shall perceive in the

the speaker a *grave eloquence*, together with a *stately plainnesse*; When he shall speak spiritual things in spiritual words, with spiritual devotion and zeal. When the *word* shall be *brought home* to the *conscience*, and applyed close. When *we shall be convinced, and the secrets of our hearts shall be made manifest.* How shall not *our hearts burn within our bosomes*, and be *pricked?* Yea how shall we not *fall down, and worship God, and report that God is in such a Minister of a truth.* As it fared with those *Disciples*, whom *our Saviour* preached unto after he was risen, *Luke* 24.32. And with *Peters converts*, Acts 2.37. And that *unbeliever* spoken of, 1 *Cor.* 14. 24, 25. Nor can any man (not stark dead) have a motion to sleep; at a lively, and *searching Sermon.*

Divinity well ordered, casts forth a *bait*; which *angles* the soul into the *ear*, and takes both the *sense*, and the *understanding.* Yea binds the *will* to her good liking. There is a kind of *Magick* in the tongue, that can *charm* a wild mans motions. *Eloquence* is a bridle, wherewith a wise man rides the *Monster of the World* the *People.* Words are not all, nor matter all, nor delivery all, but a good subject or argument; excellency of matter, variety of discourse, elegancy of phrase, manner of handling, a good delivery, with some earnestnesse of affection, and *Gods* blessing upon all.

It is much moving in an *Oratour*, when the *soul* seems to speak, as well as the *tongue.* *Austine* sayes, that *Tully* was admired more for his tongue then his mind; *Aristotle* more for his mind then his tongue; but *Plato* for both. And another, that *Luther* had matter, but wanted words; *Erasmus* words, but wanted matter; but *Melanchthon* had both words, and matter. Happy is that preacher who resembles *Plato*, and *Melanchthon!* Happy those hearers, that enjoy such a *Preacher:*

I cannot see but *Divinity*, put into apt, expressive, and significant words; If her books, and Sermons were more pithy, and weighty: she might ravish her Auditors, far beyond *poetry.* And what are the principall lures, to draw thousands from *Divinity* to Pamphlets, Play-books, and poetry; but the weighty lines, and good language men find in *Poets.* And certainly were *Divines* as subtile, and studious to steal away mens affections, as *Poets* are, their books would be more regarded, and their Sermons take better effect in the hearts of men. I have heard many carnal men acknowledge, upon the reading of one treatise; which is pithy, elegant, and efficacious; adorned with variety of choyce sayings, similitudes, and examples; that whereas they never delighted in reading other books of divinity, they were never weary in reading that over, and over.

Yet take notice of this by the way: that he who speaks to the purpose, and so as is above declared; must not look to speak so every day. A winning, convincing, soul-saving Sermon: will cost both sweat, and rubbing of the brain. I confesse some are so much for study, that they never step into their *Library*: But I could wish they would give us lesse of

their

their own, more out of *Books*: Especially fit, and pregnant testimonies, and examples out of the *Word of God*; to prove, and illustrate what they do deliver.

Now if any shall ask, why I speak so much in defence of *Learning*, and labour in *writing* and *preaching*? I answer, Is there not a cause? when so many (to the shame, and dishonour of Religion) shall resemble that *heathen Emperour*, who banished all curious *Arts* out of his *Dominions*; and would have nothing used but *saws*, and *hatchets*. Or the old *Thracians*, and *Barbarians*; who thought it a reproachful thing to have knowledge, and learning; because they wanted it themselves. Or that *King of Castile*, who being ignorant himself, would say that learning was not meet for *Noble men*, and brave spirits. When thousands *forsake the Assemblies, and creep into corners*; yea wholly neglect (not without railing against) the *Ministry*; even the most grave, godly, judicious and *Orthodox Divines*; by whose labours themselves have been converted, and born anew; to hear *Mechanicks*: as if the *world doted*, and were turned fool in her *old age*. Yea as if they held it an honour, to renounce their own *spiritual parents that begot them*, and professe themselves *Bastards*.

§. 16. Neither do I speak in favour of those frothy, and vain *Preachers*; Those unhallowed *Divines*; who being sent to sue for *God*, woo for *themselves*. Whose onely aym, and end is; to set out their *learning*, and *reading*; And to breed admiration, of their *wit* and *worth*. Who choose rather to feed their people, with the *Onions*, and *Mellons*, of humane speculations, then with the spiritual *Mannah* of *Gods Word*.

Yea I loathe, and abhor to hear light, garish, gaudy, and meritricious painting in Sermons; Flashes of wit, and playing upon a Text: which was wont to be the guise and manner of our *Court or Trencher Chaplains*: And where in the *Beane of their honour*, and pride lay. Because this would more become, or befit a *Tavern*, then the Majesty of a *Temple*.

Nor do I think it any grace, for *Ministers* in their preaching, to *come with the intising words of mans wisdome*; and the rarities of humane eloquence: *but in the evidence and demonstration of the Spirit, and of power*, 1 Cor. 2. 1, to 14. & 1. 17, 18.

I like those Divine discourses best, that are most like, and do neerest resemble what *Christ* and his *Apostles* have given for a pattern, or president in the *New Testament*. Which *is the savour of life unto life, And the power of God unto salvation*. And that alone makes wise thereunto, 2 *Cor.* 2. 16. *Rom.* 1. 16. 2 *Tim.* 3. 15. That *is quick, and powerful, and sharper then any two edged sword: and pierceth even to the dividing asunder, of the soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts, and most secret intents of the heart*, Heb. 4. 12. That *like a Fire, and like an Hammer, breaketh the Rock in peeces*, Jer. 23. 16, 28, 29. That *is not carnal, but mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity, every thought to the obedience of Christ*,

2 Cor.

2 Cor. 10.4,5. And indeed, the *Gospel* is so pithy, ravishing, and rhetorical; and withal so lofty and powerful: that to a *Christian* ear, all other writings are in comparison of it; but as *waste paper*, The *Word of God* may be compared, to *a Canon* with *bullets*: whereas wit, and humane eloquence; is but like a *Peece charged with powder onely*; which may make a great noyse, but throweth not down sin. Whence it is, the *Apostle* so frequently opposeth his preaching, to the preaching of these *verbalists*: who preach themselves, and not *Christ*. That deliver not *Gods Word*; but *Poetry*, *Roman history*, the *sayings of Orators*, *Philosophers*, &c. crowding their *Sermons* so full of *secular learning*; that no room can be afforded for *Scripture*: for which see 2 *Cor.* 4.2,5. *Acts* 20.27. 1 *Cor.* 2.2,4,13. & 1.17. 2 *Tim.* 3.15,16,17.

I know the wisdome, and learning of the *Heathen*, and their sayings; and the knowledge of all *lawful Arts*; may be of excellent use to him, that would *divide the Word of God aright*, and justly improve them, to the honour of the giver? When truths are confirmed by the Gospels enemies; Made clear by natural reason; or some rare and remarkable *examples* out of *History*. When wholsome matter, shall be put into apt, and elegant expressions: it makes the *Word* more perswasive; in working upon the soul it meets with. Variety of *confections*, that are cordial and artificially made; commend a *Banquet*; and are not the worse, but the better for being *gilded*. And what judicious hearer would it not grieve, to see so excellent a thing as *Divinity* is, fall into a sluttish handling. What reason can any man give? why so high a *Princesse* as *Divinity* is; should be presented to the people, in a rustical and sordid dresse. Or that he who speaks from the *Father of Languages*, should deliver his *Ambassage* in an ill one. A man can never speak too well; where his speech is neither light, nor obscure; provided he ayms at conversion, and edification.

But it is one thing to salute *Athens*, in our way to *Jerusalem*, as S. *Paul* did: and another to stay there, and go no farther. One thing to use *secular learning in Sermons*, sparingly, I mean, to sprinkle here and there a sentence, example, or history, for ornament and illustration; and another thing to fraight them so full of these, that the other must be thrown overboord. Borrow these *Jewels* of the *Heathen* we may, but to make a *Calf* of them to *worship*, and adore; is intolerable.

It is Honour sufficient, to admit *humane Learning*, and all *lawful Arts*, as so many *Ladies of Honour*, to attend this *Queen of Heaven Divinity*; it is abominable, to make her subservient to them; Resembling therein the *Councel of Trent*: who preferred the *Traditions of men*, before the *written Word of God*. Or the *Papists* in general; who neglect the *Bible*, which is the *Tree of life*, the Word of life, the Bread and Water of life: to feed the peoples eyes with *pictures*, and *babies*; and their eares with *Legends and fables*. For such is the guise of some vain, and proud preachers: they will bring for every *drop* of divine testimony, a whole *Flood*

of

of authorities from *Poets*, *Orators*, *Philosophers*, *Historiographers*, and the like: which they use as *food*, and not as *sauce*. For as touching the *Scripture*, they are not like the *Bee*, that fills her belly and thighes with *honey* from the *flowers*: but like the *Butterflye*; which onely dyes, and paints her *wings* in their colours, and so leaves them.

They childishly gather *leaves*, instead of *fruit*, and *seeds*; and make their Sermons, as formerly they did their *Church windowes*: so much painting in them, to please the sense; that they quite keep out the *light*. Or admit they do produce testimonies, and examples out of *Scripture*: it shall be to confirm things of smallest moment; and wherein themselves are concerned. So using *Scripture*, as the *Athenians* used money: which was for no other purpose, but to number and *cast account withal*. Or as the *Kings of Egypt* used their treasure: who foolishly consumed the same, and the labour of the people; about nothing but the building of *Pirmides*, that were onely for ostentation.

Now what profit redounds to the people? from this frothy, and vain kind of preaching? What likelihood is there, of their converting of a sinner, or building up of a *Christian*? Well may these *Cobwebs* of wit and learning; be curious, and admirable for their fineness of thrid, and work: but they work no good upon, are of no substance, or profit to the soul. Yea they do not more *please the ear*, then they *starve the soul*: Being like a *painted dish of meat*, to a *hungry stomack*. Or that golden *Banquet*, which *Caligula* set before his guests! which onely delighted the *eye*, but neither pleased the *palate*, nor satisfied the *stomack*. So that to speak rightly, they cosen the World, with *copper* for *gold*, with *glasse* for *pearl*, with semblance for substance, And sell us *breath*, for the *bread* of life to strengthen us: and froth instead of cordial, and celestial water to comfort us; Serving their juditious hearers, as *Jacobs sons* served their *Father*: who when he looked for *Joseph*, presented him with his *party coloured Coat*. And the rest like silly men, blow at a *Glow-worm*; instead of a *coal of fire*. For when all is done, they find but a cold, squallid matter, far unable to heat them.

So that the *Lord* may say of such Preachers; as he did of those *false prophets* of old, *Jer.* 23. *The Prophet that hath my word, let him speak my word faithfully: for what is the Chaffe to the wheat? Is not my word like a fire saith the Lord; and like an Hammer? that breaketh the Rock in pieces*, vers. 28, 29. *I have not sent these Prophets, yet they ran: I have not spoken unto them, yet they prophesied: But if they had stood in my counsel, and had caused my people to hear my words; then they should have turned them from their evil way, and from the evil of their doings*, vers. 21, 22. *Behold I am against these Prophets, that do cause my people to erre by their lightnesse: I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord*, vers. 32.

And indeed, did their hearers but observe how they profit by their curious Orations, or Philosophical Discourses; And how unlike they are

to

to *Ministers of Gods sending*: they would find that they are no more like them, then *Michaels Image of goats hair*, was like *David*: as you may see, *Matth.* 3.7,11,12. & 12.31,37. & 23. whole Chapter, *Luke* 11. 39, 52. *Act.* 2.23. & 3.14,15. & 8.20,23. & 13.10,40,41,46. *Gal.* 5.1, 2, 3. *Jer.* 1.17. *Ezek.* 27. & 3.18,20. & 6.2,3. & 11.4. *Hosea* 4.1. *Micha* 6. 1,2, &c.

Christ taught the people with authority, *Matth.* 7. 28,29. Yea how were the *Jewes*, whether friends or enemies? *astonied at his doctrine*. And so of *John Baptist*: Gravity becomes a Pulpit. *Peters* preaching was so powerful; that he prickt the very hearts of his hearers; and caught, or converted eight thousand soules, at two Sermons, *Act.* 2. 41. & 4. 4. S. *Pauls Epistles were powerful, and strong*, by his enemies own confession: yea how eloquent a pleader, was he at the bar; In disputation how subtile? Though he was the greatest enemy; to this kind of humane, and meretricious eloquence that we read of.

§. 17. So that these are as much in the one extream, as the former are in the other: onely the former are such a perverse generation, so drunk with an opinion of the *Spirit*, and such bitter malignants to learning, and paines in study: that they barricado their hearts, not onely against the admitment, of what any one of another judgment can alledge; but even against common sense. For what is *Learning*? but reason improved. Or *Logick* it self? but Reason brought into *Method* and form: and therefore cannot with reason, be disliked. For can reason so far degenerate? as to hate, and contemn it self.

And the reason I take to be this: piety and learning have one sworn Foe, called ignorance: And ignorance hath ever the boldest face. *All these things will they do unto you, for my names sake saith our Saviour: because they have not known him that sent me*, Joh. 15. 21. *Matth.* 16. 23. *To the Law, and to the Testimony: if they speak not according to this word, it is because there is no light in them*, Isay 8. 20.

Much more might be said; but its needlesse: since it is so well known, and observed: that Learning, and paines in study find no enemies; but the *ignorant*, *lazy*, and *malitious*. For as one saith well,

Sloth sets and censures, what the Industrious teach:
Foxes dispraise the grapes, they cannot reach.

Or as another; *The Envious emulate,*
what they cannot imitate.

Yea in some respect, to let them go on were good: and that both for *Orators*, and *Auditors*; that the ones preaching might set off the others. For as a *Foyl* sets off the *Jewel*; so *Bunglers* make *workmen* more esteemed. And hence it was, that *Isthenias* would mingle good and bad *Flute-players* together, to the end it might add repute unto the one, and shame unto the other. And that *Antigenides* the *Musitian*, intending to play any curious lesson; would give order, that before or after; some other bad *Musitians*, should cloy and surfeit his Auditory. Besides, of all men

men in the World, I have the least mind to meddle with them; and I should be as loth to have them meddle with me: they are so foul mouthed. And therein also my hope is depending; for like that Horse, sent to *Doctor Butler* in *Cambridge*; they care not for *Books*. Yea they will allow of no *Books* to be read, but the *Bible*; (wherein by consequence, they condemn all *preaching*.) And therefore no wonder, they think all too much, that is given to the *Ministry*.

So having a little stept out of my way, to meet with our *Enthusiasts*, as once *a grave Divine* stept out of his text, to meet with *King James* about his *swearing*, I return to the parties with whom my business lies.

§. 18. Men envy not the prodigious wealth of *Merchants*, *Lawyers*, *Courtiers*; but they cannot hear of a *Minister*, that hath a *tythe of their meanes*, but their *hearts* and *splenes rise at it*. Nor must what they have be counted as *due wages* for their *work*: though as I shewed before, *he that preacheth the Gospel should live of the Gospel*, 1 Cor. 9. 7; to 15. Though *he that is taught in the word, is commanded to communicate unto him that teacheth in all his goods*, Gal. 6. 6. Rom. 15. 27. Though our *debt* and *duty* to our *spiritual Pastors* is such, as that *Paul* told *Philemon*, *Thou owest unto me, even thine own self*, Philem. 19. And though the believing *Galathians* received *Paul* as an *Angel* of *God*; yea even as *Christ Jesus*: and to pleasure him, *would* if it had been possible, *have plucked out their own eyes and have given them unto him*, Gal. 4. 14, 15. But it must be called, *a benevolence forsooth, or free gift*.

And in case he seeks to mend himself, by accepting of better meanes, they will make it such a hainous matter, as if he had *stolen a horse*; or as if he had *forsaken his lawful wife, and married another woman*. As it would amaze a man to hear, how confidently these blocks will maintain; that a *Minister* in this case, cannot with a good conscience forsake his *people*, yea though his aym and end be principally the *glory of God*.

As when all, or most in the *Parish*, *blind themselves with prejudice* against him, and even *stop their eares* against whatsoever truth he delivers, resolving against their own conversion: If he shall remove to another people, that will *receive him as the* Galathians *did* Paul; and help them to another whom they far more respect, and whose Ministry is more likely to do good upon them: they will most basely calumniate him, and not he alone shall suffer, but all these *Churchmen* say they, are so covetous, that they never think they have enough. And what *hospitality* do they keep? when they have scarce enough to fill the bellies of their own families: all which not onely argues them as brainlesse as beasts, but proves them to be as full of the *serpents enmity*, as the *egge of a Cockatrice* is full of *poyson*. But.

§. 19. 3. As it is most *unjust* and *unreasonable*, so it is the most *abominable* in *Gods* sight of all other sins.

How

How abominable it is, we may partly gather from the many complaints and threatnings which *God* throughout all the *Old Teſtament* utters for the *robbing* him of his *Tythes*, *Offerings*, &c. See *Mal.* 3. 8, 9, 10, 11. and 1. 7, 8, 13, 14. *Hag.* 1. and 2. Chapters, *&c.*

Beſides, What is the *root* and *ſpring of this their ſpight* and *enmity* to the *Miniſtry*, but an inbred enmity and hatred againſt *God* himſelf? As when *Satan* ſlue *Jobs ſons* and *ſervants*, his *malice* was againſt *Job*. Or as when *Saul darted a ſpear at Jonathan*, his *ſpight* was againſt *David*. He that loves not the *members*, was never a friend to the *Head*.

And accordingly *God* takes what is done to his *Miniſters* or *Meſſengers*, as done to himſelf. *They have not caſt thee away*, ſaith *God* to *Samuel*, *but they have caſt me away, that I ſhould not reign over them*, 1 Sam. 8. 7. *You are gathered together againſt the Lord*, ſaith *Moſes*, to *Korah*, *Dathan*, and *Abiram*; when they preſumptuouſly told him, He and *Aaron* had taken too much upon them; and *what is Aaron, that ye murmur againſt him?* Numb. 16. 11.

And the like to the *multitude*, Exod. 16. *The Lord heareth your murmuring, which ye murmure againſt him: and what are we? your murmurings are not againſt us, but againſt the Lord*, verſ. 7, 8. which is applyable alſo, to all thoſe with us; that murmur againſt *Governours*, or for the things they want. And ſhould *God* execute temporal judgments now; as in the time of the *Law*: there would be as many *thouſands deſtroyed* among us for murmuring; as there were among the *Iſraelites*: though it is far worſe to be ſmitten with *ſpiritual judgments in this* life; and ſo reſerved to *eternal judgment, in the life to come*.

And again, *Luke* 10. *He that hateth you, hateth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me*, verſ. 16. And again, *He that hateth me*, ſaith our Saviour, meaning as he was a Miniſter of the Goſpel, *hateth my Father alſo*, Joh. 15. 23. Matth. 11. 6. which proves a world among us to be *God-haters*, Rom. 1. 30. Joh. 7. 7. Many ſuch places I might *alledge* if I would be *large*.

If men *honoured Chriſt*, they could not *deſpiſe* his *Miniſters*, his *Ambaſſadours*: if they *deſpiſe* his *Miniſters*, they do not *honour Chriſt*: and if they do not *honour him*, he will never *honour them*. But it appeares, that too many *value* not their *Miniſter* ſo much *as* they do *their Horſe*, which is a ſign of a deſperate condition. When *Homer* had ſpent many lines in diſpraiſing the *body of Therſites*, he briefly deſcribes his ſoul thus; That he was *an enemy to Ulyſſes*. And we need ſay no more of a bad man, then he is *an enemy to his Paſtor*, that *is enough to brand him*.

For this is a ſure rule: he that now under the *Goſpel*, ſhewes a ſpightfull and malitious mind, to a good and holy Chriſtian; (eſpecially a *Miniſter*,) if he had lived in *Chriſts* dayes; he would have been ready to

have driven the firſt *nayl into his body*; and rather have been for *Barabbas*, then *Jeſus*. Nor can we imagine, but an *Herod*, and *Herodias* to *John Baptiſt*; would have been an *Ahab*, and *Jezabel* to *Elias*.

§. 20. But 4. It is not more *unjuſt*, *unreaſonable*, and *abominable*, then it is *fooliſh* and *prejudiciall* to our ſelves. For our ſelves ſuffer moſt, and are the greateſt loſers in this kind of thrift. As mark diligently I pray you, but theſe few Scriptures, *Is it time for your ſelves to dwell in your ſeeled Houſes, and this my houſe lye waſte*, Hag. 1. *Now therefore thus ſaith the Lord of Hoſts, Conſider your own wayes; Ye have ſown much, and bring in little; ye eat, but ye have not enough: ye drink, but ye are not filled with drink; ye cloathe you, but ye are not warm; and he that earneth wages, putteth the wages into a bag with holes. Thus ſaith the Lord of Hoſts, Conſider your wayes in your hearts; and go up to the Mountain, and bring Wood, and build this Houſe; and I will take pleaſure in it, and I will be glorified in it, ſaith the Lord; Ye looked for much, and lo it came to little; and when ye brought it home, I did blow upon it; and why ſaith the Lord of Hoſts? even becauſe of my Houſe that is waſte, and ye turn every man unto his own Houſe. Therefore the heaven over you is ſtayed from dew, and the earth is ſtayed from her fruit: And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oyl, and upon all that the ground bringeth forth, and upon men, and upon cattel, and upon all the labour of the hands*, Hag. 1. 4. to 12.

And again in the ſecond Chapter, from the 15. verſe. *And now I pray you conſider in your minds from this day and upward, even afore a ſtone was laid upon a ſtone in the Temple of the Lord: ſince theſe dayes were, when one came to an heap of twenty meaſures, there were but ten; when one came to the preſſefat for to draw out fifty veſſels out of the preſſe, there were but twenty. I ſmote you with blaſting, and with mildew, and with haile in all the labours of your hands; yet you turned not to me, ſaith the Lord. Conſider I pray you in your minds, from this day and upward, from the four and twentieth day of the ninth moneth, even from the day that the foundation of the Lords Temple was laid, conſider it in your minds. Is the ſeed yet in the barn? yea, as yet the vine, and the fig-tree, and the Pomegranate, and the Olive-tree hath not brought forth: from this day will I bleſſe you*, Hag. 2. 15, 16, to 20.

And again, *Mal.* 3. *Will a man rob God? yet ye have robbed me, but ye ſay, Wherein have we robbed thee? In tythes and offerings: Ye are curſed with a curſe, for ye have robbed me, even this whole Nation, Bring ye all the tythes into the ſtorehouſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the Lord of Hoſts, if I will not open the windowes of Heaven unto you, and pour you out a bleſſing without meaſure, ſo that there ſhall not be room enough to receive it. And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground, neither ſhall your Vine caſt her fruit before the time, or be barren*

barren in the field, ſaith the Lord of Hoſts. And all Nations ſhall call you bleſſed, for ye ſhall be a delightſome Land, ſaith the Lord of Hoſts. Mal. 3. 8. to 13.

By theſe places you may ſee, that *if God be to be truſted*, the onely way to abound in all things, and to have them bleſt unto us, is to *pay the Lord his dues*; Whereas from them that will not *pay the tenth*, or a conſiderable part, *he takes away*, if not all *the other nine*, yet ſo much as may make us no ſmall loſers: A caſe worth the conſidering of *all that ſtudy to be rich*. Nor is it poſſible with words to expreſſe the truth of a thing more clearly, fully, and plainly, then the Lord hath delivered himſelf to us in the fore-mentioned Scriptures touching this point.

There was a *Gentleman*, well known and obſerved by many *Miniſters*, and other *conſcientious Chriſtians* in this *Land*, that had the *tythes of a Parſonage impropriate*; by right whereof he demanded *tythe wool* of a *Pariſhioner* who was *very rich*, and the owner of many hundred *ſheep*: he ſent him a very ſmall quantity, the *ſervants* ſhewed it their *Maſter*, the *Maſter his neighbours*, who all acknowledged that he did him wrong. He *demanded* more, the other *denyed* to give more; and vowed in his *choler*, that if he were driven to pay more, he would never keep ſheep again, and ſo deprive him of that profit. The *Law compelled him*, whereupon *he put away his ſheep*: after which he *preſently fell into ſuch decay*, that when this *Gentleman* was *buried* (which was not long after,) *he* among the reſt of the poor people, *ſtood to receive ſuch almes as were given at the funerall*. And this my ſelf can ſay out of experience; that in ſerving the *Commonwealth* when time was, I gained in a lawfull way many hundreds a year: but being unthankful, and not once intending to *glorifie God* with my ſubſtance; what I got, *God* did blow upon, and it was *put into a bag with holes*, as the *Holy Ghoſt* ſpeaks, *Hag.* 1. 6, 9. for my eſtate rather leſſened, then encreaſed: untill amongſt other things, I indented with my ſelf, to make conſcience of *ſanctifying the Sabbath*, and to return to the giver (as he ſhould direct,) the tythe of what I then was, or ever after ſhould be able to expend: whereupon I found ſuch a ſudden change, and that *God* did ſo bleſſe and proſper me, that it appeared miraculous! for no reaſon could I give of this his mercy, but his mercy, *and O the depth!* Nor was this the one half: for as in a ſhort time, the *Lord* framed my eſtate to my mind; which made me leave off all publike employment, he hath ever ſince ſo framed my mind to my eſtate and preſent condition (which amounts to more then all the millions this world is worth,) that I think I may ſpeak it without vanity, there is not a man alive more brimfull of joy and content. I know I ſhall be counted a fool for this: but if it may be an inducement to others, to *truſt God*, or *at leaſt* to *try him*, *in making conſcience of this foul and conſuming ſin*, it ſhall never trouble me. It is a happy loſſe, that makes *God* and his Church gainers.

§. 21. I will take leave to cloſe this diſcourſe with *a double ſuite*

one to the *people* in general, the other to *Supream Authority*: both which ſhall come from an heart unfainedly devoted to the *common good.*

My ſuit to the firſt of theſe is: that what hath been ſpoken may be an inducement to *all that have any fear of God, or love of their own ſoules, to try the ſucceſſe of paying to Miniſters their due*: I ſpeak not to the *prophane*, for who can wonder that thoſe men *diſregard their Miniſters*, that have *caſt off all reſpect of God and their own ſoules.* Neither do I need to preſſe ſuch whoſe *hearts* are *changed* by the power of their *Paſtors preaching.* For great is the affection of a *Convert*, to the Miniſtry which hath been the *means of his converſion*: *He accounts his very eyes but a mean recompence for ſo great a benefit*, Gal. 4. 15. Yea, our debt and duty to our *ſpiritual Paſtors* is ſuch, as that *Paul* told *Philemon*, *Thou oweſt unto me even thine own ſelf.* And the *Primitive times* prove it; inſomuch that *Luther* ſayes, ſo ſoon as the *Goſpel* took *root in mens hearts*, and after when it *revived again*, *money grew dead.* The *glad tydings of the Goſpel*, was *ſo ſweet* to them, that in compariſon, *riches had no reliſh.*

I ſpeak not unto theſe, I ſay, but to ſuch as have not hitherto made conſcience of this duty: and all ſuch I beſeech as they tender the good of their *eſtates here*, and their *ſoules hereafter*, to *take* Gods *Word*; As what heart is able to ſtand out, when he hears and conſiders what the *Lord* ſpeaks, *Mal. 3: Do but try me, ſaith the Lord, if I will not pour out a bleſſing upon you*, &c. verſ. 10, &c. Probably that Barrel of meal [*that mans eſtate*] ſhall never waſte, nor that Cruſe of oyl ever fail, whereof the Prophet hath firſt a Cake, without grumbling, and without diſtruſt, 1 *King.* 10. 17. to 17. Count it not *loſt*, what you give to your *Paſtor*: think it not *gotten*, what you *gull* him of. Give him not the *ſtarvelings of your breed*; the *beſt of all* kinds, is fit to be conſecrated to the *Lord of all.* Every thing we have is *too good for us*, if we think any thing we have *too good for him.* Say not with *Judas*, *why is this waſte?* but with *David*, *I will not offer to the Lord of that which coſt me nothing*, 2 Sam. 24 24. And by *maintaining your Paſtors body*, he is inabled the better to *feed your ſoules.* When the *lamp* is not fed with *oyl*, there will be but a *dark houſe.* Yea admit your *Miniſter* growes *old*; and be no longer able, or fit to feed your ſouls with *ſpiritual manna*; caſt him not off: but maintain him and his charge, according to his former pains and deſerving. Yea, let not his *wife and children want*, though he be *dead.* Occaſion not the world, to laugh at the *Miniſter*, or his, when they come to beg *a ſtraw* of their *own ſheaf.* The *Levite might not ſerve after fifty.* What then? muſt he loſe his maintenance? no, *he had the ſame proviſion ſtill.* A man will not *caſt off his Dog being old*, becauſe he hath a *long time done him ſervice.*

Secondly, My ſute to *Supream Authority* is: that they will provide the *Miniſtry* may be ſo *maintained*; if not by the *name of Tythes*, (which name onely is *made a colour to coſen the Clergy of all:*) yet at leaſt in ſome other way; that they may live comfortably, without carking or caring what

they

they ſhall do, and where they ſhall get their bread, when their own temporal means is gone. The *Lord* hath committed the *ſoules of Magiſtrates* to their *Miniſters*, but the *bodies of Miniſters* to the *Magiſtrates*. And indeed what ſhould become of the *Levites*, if there were not *Lawes*: and what of the *Church*, if there were no *Levites*.

And ſo much of *contemning and robbing Chriſts Ambaſſadours* of the *Miniſtry*; which is enough to prove, that *Millions* who *think they love God, do indeed*, and in good earneſt *hate him* (For our *love to God* is beſt *known by our* reſpect to, and *uſage of his Meſſengers*,) Of wronging and perſecuting them in their perſons and good names; which followes in the *tranſcribed copy*; together with the reſidue of *Englands ſin and unthankfulneſſe*; when the *Stationer* ſhall be encouraged by the acceptance that theſe find, which are alreadie done, to print the *whole in a larger character*; which may well be doubted, in that men are ſo taken up with *Newes* and *Controverſie*, (a *new trick of the devils*) that few read *profitable Divinity*: or if ſo, not many can hear theſe downright truths; but they muſt alſo hear the *ſentence* of their own *condemnation*.

The end of the firſt Part.

Imprimatur,
Tho. Gataker.

LONDON,
Printed by *J. L.* 1653.